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THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

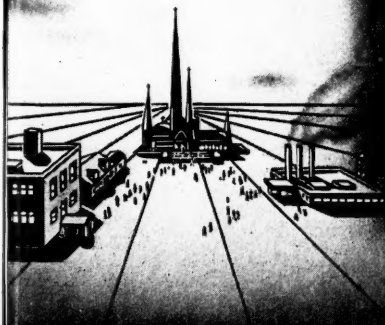


C O N T E N T S

Are You A Grafter?	641
On "Waking" the Dead	645
On Believing in Dreams	649
"Votes for Women"	650
Taboos about Sex	654
Silver Jubilee (Story)	655
The Jealous Fiance	657
The Attack on Infallibility	658
On Spreading Gloom	664
What Do You Know About Angels?	665
Readers Retort	671
Judas the Unbeliever	675
On Dictatorial Husbands	680
Prods to Perfection	681
Voice from the Vatican	683
Happenings in Rome	684
Confirmation in Holy Scripture	688
Sideglances (On Prizefighting)	689
On Spiritual Communion	691
Catholic Anecdotes	692
Pointed Paragraphs	693
Liguoriana	696
Book Lovers' Department	699
Lucid Intervals	704

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Amongst Ourselves

The phenomenon of cancelled subscriptions is one that makes a very interesting item of discussion around *The Liguorian* editorial offices. We use the word "phenomenon" with special reference to one feature that belongs to a phenomenon, viz., its rarity. Cancelled subscriptions are rare in proportion to the letters of gratitude we receive, and even to the gift subscriptions for new readers that are sent in. We are referring here, too, to *angrily* cancelled subscriptions, not to those explained by the lackadaisical expression: "I don't have time to read anything."

The topics that excite a dribble of angrily cancelled subscriptions are quite uniform. There is the racial question, after a *Liguorian* discussion of which along Christian lines, somebody is sure to write in that "they never heard anything so nauseating in their life," and to add: "Don't dare send me another *Liguorian*." There is the social question, after treating which along the lines of Christian doctrine and papal pronouncements, somebody usually sends us an angry letter, together almost invariably with an angry column of Westbrook Pegler, and the sharp command, "Cancel my subscription." Articles against divorce and remarriage now and then evoke a cancellation from a remarried divorcee; mention of the sinfulness of birth-control may draw forth a blistering cancellation from a one-or-two-child

mother or father; and references to the reality of hell may be counted on to attract one or the other letter saying, in effect, "Lay off the fear stuff", or, more specifically, "Cancel my subscription."

We are naturally saddened by such cancellations for two reasons, neither of which has anything to do with economics or profits. The first is that we write about these topics (or any other) under the sole, simple, all-consuming desire to save immortal souls. The second reason is that we try continually so to appeal to the logic, the reason, and the faith of readers, when we write on these topics, that they will be drawn to see the truth, even though they were influenced by prejudices before. A third reason may be added. It is that so few publications deal forthrightly and extensively with the very human problems that make *The Liguorian* what it is. In short, therefore, we don't like to lose readers by angry cancellations because we don't like to lose souls.

We do count, however, on a large number of present readers making a present of *The Liguorian* to their friends for Christmas. Last Christmas about a thousand gift subscriptions to *The Liguorian* were sent in. How about two or three thousand this year? That would mean two or three thousand more souls that we might help to save. Only a meagre few of these will angrily cancel their subscriptions.

The Liguorian

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THE Liguorian

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

Are You A Grafter?

Don't say No to this question until you have read carefully what follows. Your conscience may have been dulled by the evil example of thousands, and may need this examination to be sharpened up again.

D. F. Miller

GRAFT may be defined broadly as any dishonest way of obtaining something of value that does not belong to you. The term need not be confined, as it often is, to political graft, racketeering in business, etc. We make a distinction here between graft and stealing. The latter term means directly laying your hands on an object of value that belongs to another, without a title and without the consent of the owner. There are thousands of people who would indignantly deny the accusation that they have ever been guilty of stealing. They mean that they are not shoplifters, house breakers or bank robbers. But among the same thousands, over half might be no less guilty of violations of the command of God, "Thou shalt not steal," than shoplifters and house breakers. They are frequently guilty of graft.

There are two features of graft that lessen the sense of guilt in those who make use of it. The first is an element either of cunning or good fortune. Graft requires cleverness, such as will make one immune from legal action, or good fortune, such as provides opportunities for unjustly obtaining cash or goods that not even the owner is aware of. Thus the grafter looks on his unjust gains as the result of either a very good

trick, or a stroke of luck. The second feature of graft that lessens the sense of guilt is the popularity of the method employed. If a man knows a score or two of people who have a clever way of cheating a department store, he often feels that he has a good right to join in the swindle.

Morally, however, graft is not one whit different than actual stealing. No matter what the means used, no matter how clever and round-about be the operation, no matter how common be the practice, to become possessed of the goods of someone else without a just title and without the consent of the owner is always a sin. It is a serious sin if the amount of value involved is considerable. It is a venial sin if the amount involved is small.

Moreover, the obligation of restitution in cases of graft is just as severe as in the case of direct robbery or theft. The obligation does not run out with years. It remains on one's soul so long as one does not intend and try to pay back what has been unjustly acquired from another. Serious sins of graft not wiped out by repentance and the conscientious intent and effort to restore, can send one to hell. Venial sins of graft similarly not made good, can keep one

suffering in purgatory for a long time.

It is important therefore, that if you have made use of any of the following forms of graft, you not only renounce them forever, but make the proper restitution as soon as possible.

I. Graft in Buying

1. You buy an article in a large store. The clerk is very busy, and in her hurry gives you a five dollar bill instead of a one dollar bill as part of your due change. You pocket the money quickly, four dollars to the good.

2. You buy something from a store on credit, and, through an oversight, you are never sent a bill. You feel that you have been lucky, and say nothing about it.

3. You buy a new article, and the first time you use it, you damage it accidentally. You take it back to the store and demand a replacement, stating that it was defective when you bought it.

4. You buy an expensive item on the installment plan, knowing that certainly you will not be able to keep up the regular payments. Your idea is that you will have the use of the object for several months before the store will repossess it because you defaulted in paying for it.

5. You have learned a trick whereby you can set back the gauge on your gas or water or electric meter, so that you pay for less than you used.

6. After you have run up a considerable bill at your grocer's or butcher's, you move to another city without leaving a forwarding address and with no intention of paying these bills.

7. You buy goods at a low price from an individual who, you are well aware, has stolen them.

8. You use fake tickets or transfers, or some form of trickery, to ride street-cars, buses or trains without paying what the transportation company has a right to charge.

In all these cases you have become possessed of something, or have used something, to which you had no legal or moral right. You may not keep an object that you obtained by graft; and if it already has been used up, you are still bound to pay for it. Unless you do this, you cannot make a sincere act of sorrow for your sins, and therefore you cannot be forgiven.

II. Graft in Selling

1. You have a huge inventory of a certain type of goods, which you bought at a good low price. The demand for these goods becomes great, and few of your competitors have enough for their customers. You take advantage of this situation by raising your selling price to an exorbitant figure, thus realizing excessive profits.

2. You bought a line of articles that has turned out to be defective. You advertise them as perfect and sell them as such.

3. You charge different people different prices for certain things, according as you think you can get them to pay more or less. For example, the standard price for a certain article is fair and just, bringing you a normal profit. But a man comes to you who needs such an article badly, and who takes it for granted that the price will be fair. You charge him an excessive price and make an unjust profit.

4. You sell real estate as a perfect place for a home, without revealing to the buyer that it is subject to floods or other recurrent nuisances.

5. You charge a customer for a new part for his car, or his furnace, or some other mechanism, when you actually put in a used part that cost you practically nothing.

7. You take advantage of the ignorance and lack of experience of an individual to sell him something that is of no use for the purpose he has in mind.

8. You sell stocks in an enterprise that you know is on the verge of collapse, or to people who buy only because you promise them an impossible return on their money.

No matter how complicated may be the problem of estimating what you owe others for having cheated them in these various ways, you are bound to restitution. You may have to consult with a learned priest to find out the extent of your obligation. But if you want your soul to be free from the burden of unjust possessions, you must take any measure that is necessary to learn what you owe and to pay it back to the one or ones defrauded.

III. Graft in Contracts

1. You perjure yourself by misrepresenting your health in making an insurance contract. For example, you pay a doctor to support your sworn statement that you do not have a certain disease, the knowledge of which would have prevented the insurance company from making the contract.

2. As an insurance assessor, you settle with a garage owner on the amount of damages to be collected on a wrecked automobile, and then ask him to add twenty-five or fifty dollars to the bill, which he will give to you.

3. You consent to service and repair a man's automobile, and you list for payment certain repairs that you did not make at all, or you tell him that he needs new parts that he does not need, which he then orders and pays for.

4. You contract to put up a building with certain specific materials. You substitute inferior materials, unknown to the owner, and thus profit unjustly.

5. Your employment contract states that your employer will pay your expenses on business trips. You "pad" your expense account so that you will add to your income in a way that is contrary to the contract and to the inten-

tions and permissions of your employer.

6. You contracted to work eight hours a day for a just wage. But you repeatedly come to work late, leave early, and waste time during the day. Such cheating on the job can, over a period of time, amount to a serious violation of justice, demanding restitution at least in the form of extra hours of work to make up for past wasted hours.

7. As an employer, you have a contract with a union. You know that the wages of your employees are not what are due to them in justice, and that the union will ask you for a necessary raise. So you bribe the union leaders by attractive gifts of money, to induce them not to ask for a raise for all the men. Thus by corrupting a few men, you escape paying living wages to many.

8. As a union official, you make your men slow down on a job to get more money than they deserve, or you demand tribute from employers to keep the men on the job.

9. You charge customers for more hours of labor than you actually put in on a job contracted for on the basis of the cost of labor and materials.

All just contracts, whether sealed by oath or merely by bilateral promises, whether drawn up on paper or made by word of mouth, bind their makers in justice to the terms of the contract. Those who conspire to escape the obligations of a contract, or who use fraud and trickery, lies and threats, to pay out less than they promised in a contract, or to obtain more than the contract rightly entitles them to, are guilty of sins against the seventh commandment. In most cases, this means that they are bound to restitution or reparation in some form.

IV. Special Cases of Graft

1. You borrow money from a friend, or even a relative, and then, contrary to his wishes, you show no disposition

or intent ever to pay it back.

2. You find a purse or wallet, with a large sum of money inside, and with an identification of the owner. You throw away the identification and keep the money. This is not even a roundabout way of acquiring something unjustly. It is close to direct stealing.

3. You run a gambling place for personal profit in which the element of chance is scientifically controlled by the house, so that you are bound to make exorbitant profits.

4. As the executor of a will, you manipulate the assets of the deceased in such a way that you become possessed of property or money that was not intended for you.

5. With doctors' and dentists' bills due, you continue for years to spend so much money on luxuries and amusements that you never pay anything on

these bills, and do not intend to.

6. You misrepresent yourself as very poor and needy, and thus induce others to make donations to you, when actually you are more than moderately well fixed.

There is none in this entire list of ways of unjustly enriching oneself that is not resorted to by some Americans. They are used by some who express the most pious indignation over the decline of morality in America. Such people merely add hypocrisy to the list of their other sins. But there will be a day of reckoning for all such, and on judgment day the whole world will know the tainted source of the money that grafters unjustly acquired from their fellow men. The best advice is that they judge themselves now, confess their sins, and make restitution before it is too late.

Code for Rulers

Following are the resolutions made at the time of a retreat by the great Irish leader, Daniel O'Connell. With the public scandals which have come to light recently in our own country, some of them in high places, it is interesting to speculate on how public morality would be affected if all our leaders lived by such a code. Certainly there would be little need of the "new" code of public ethics which is being advocated.

"1. To begin every day with an unlimited offering of myself to my crucified Redeemer, begging Him by all His infinite merits and divine charity to take me under His direction and control in all things.

2. To meditate and make mental prayer for at least half an hour every day.

3. To aim at pleasing God in all my actions, striving to be influenced by love of God rather than by hope of reward or fear of punishment.

4. To avoid all voluntary occasions of temptations.

5. To appeal to God and to invoke the Blessed Virgin in all real temptations.

6. To say every day the acts of faith, hope and charity."

Axiom

In discussions

With Russians

Conclusions

Are delusions.

—*Liverpool (England) Post*

On Waking the Dead

Wakes are wonderful opportunities for the making of meditation, for the practice of charity, for helping the dead. They could be more so, if the suggestions of this article were to become a custom.

E. F. Miller

FOR MANY years, centuries in fact, the wake of a bishop or a priest has been held, at least partly, in a church before the Blessed Sacrament. The reason for this is the priest's or the bishop's total dedication to the cause of God and his close association with the church during his ministry. One who has spent so many hours of his life in church may be said to be entitled to spend his last hours on earth in church too, even though his spirit has gone and all that remains of him on earth is the shell wherein his spirit dwelt.

In modern times, at least, it is rare that the wake of a layman is held even partly in a church. In most Protestant sects, it is not even customary to bring the body to a church for the final obsequies. The funeral parlor or the graveside is considered good enough for such farewells and prayers as are considered proper on the occasion of a burial. This holds not only for the pagan Protestant, who never claimed more than the name of Protestant, but also for the one who went to services every Sunday and was faithful in paying his church dues and active in its affairs.

Why this is I do not know, unless it be from a lurking suspicion on the part of those who continue the custom that carrying the body to church can add nothing either to the happiness of the departed or to the consolation of the bereaved. If there be no purgatory, church can have little significance; neither can prayers nor sermons except to assure the grieving relatives that their loved one is in heaven. But this assurance can

be had without the help of church services. All the dead man had to do in life to win heaven (according to most of the evangelistic sects) was to accept Christ, to believe. Did he believe? Yes. Then he is in heaven. There is no need to bring his body to church. He has the goal made. He is saved. Perhaps this is the reasoning of Protestants who bypass the church when carrying out their dead.

Catholics, if they had practiced their faith at all, are brought to church at least on the morning of the funeral, where usually a Requiem High Mass is sung and petitions are sent up to God to have mercy on the departed soul. This is the central feature of every Catholic funeral. It is a right and privilege to which every true Catholic looks forward. It is the essence of what is revered by Catholics as "Christian burial".

But there is something that might be added to this essential feature of a Catholic funeral, to the great comfort and instruction of the bereaved, and to the further benefit of the deceased. Why could not part of the wake be held under the roof of the church, in a mortuary chapel either designed or used for that purpose? Could not lay people in some way share the priest's privilege of being waked in church?

Every Catholic is a temple of the Holy Ghost. God lives within him so long as he is in the state of grace, and a practicing Catholic tries to remain in the state of grace at all times. "If any man loves me," said Christ, "My Father will love him, and we will come to

him and make our abode with him." Moreover the many times he receives Holy Communion bind him to Our Lord in a special manner. He too is dedicated, a consecrated person, one set aside as a member of a kingly race. He should be looked upon, after he dies, as one more privileged than the woman in the Gospel story who touched the hem of the Lord's garment. He touched Our Lord Himself and took Him often into his heart.

How could greater respect be shown a member of Christ's Mystical Body than by holding part of his wake in church, or near enough to church to have Our Lord in the Blessed Sacrament shine upon his body and bless it with the smile of divine love and mercy? So far as we know, there are no regulations against the practice as it has been introduced in a very few places in America.

When the Little Flower Church in the city of St. Louis was built, a chapel was added the chief purpose of which was to serve the dead of the parish and those who mourn the dead during the period of the wake. The center aisle of the church proper is not used as it is in the case of a priest or bishop. But the chapel is not far from the altar; indeed, it is an integral part of the whole church. And there parishioners are invited to hold part of the wake for their dead.

The pastor of Little Flower parish reports that practically all the families of the parish make use of the chapel when death takes one of their members (to use it or not to use it is entirely optional) and find infinitely more comfort in their moment of trial and sorrow than they would if the more common custom of a secular wake were followed. This is what is done. On the afternoon or evening before the funeral day the body is brought to the holy mortuary

where, surrounded by the signs of Our Lord's passion and of His love for men, which are a part of every Catholic place of worship, and lying in the midst of memorials to our Blessed Mother and the saints who also felt the sting of death, and literally prostrate at the feet of Almighty God hidden in the tabernacle, it spends the last hours of its mortality on this earth. Throughout the evening the family and friends of the deceased are invited to come to the chapel and pay their respects and to say their prayers.

Is not this a beautiful practice? It is truly creative of hope and confidence that the returning of a body to dust is not the end at all but the beginning of another chapter to which there shall never be an end. It lends assurance to the promise that a good life, like a good story, has a happy ending. "And they lived happily ever after." Everything in the place accentuates this promise. But most of all, it gives full consciousness of the reason for holding the wake.

The main purpose of a wake is to move the people who attend it to plead with God that he or she who has been called into eternity may have a short stay in the prison of purgatory. Apart from this reason there can be no real excuse for clinging to a corpse, for the person who inhabited the corpse is gone, he is no longer there, and all that is left behind is the garment that he wore and the crutches that he used which our language calls a body. A prolonged wake is not necessary to give people a chance to extend sympathy to the bereaved. Such sympathy can be offered at home, whether the corpse be present or absent. And sometimes it is easier for the relatives to accept that sympathy in the latter case than it is in the former. To be forced by custom to look upon the immobile yet beloved features of a close

friend or member of the family, with no other motive than the wish to say good-bye over and over again (which, in truth, is only a fiction), is cruel beyond words. It is a means of turning the sword of sorrow in the wound.

Yet, a wake is necessary. If there be no wake, the possibility is strong that very few prayers will be said for the deceased. "Out of sight, out of mind," holds here as well as it does among the living. Therefore the custom of the wake is to be commended. It is perhaps the greatest force ever devised to empty purgatory of its prisoners. The sight of death always moves the Christian to sympathy first, then to wonderment at the mystery unfolded before him, then to prayer. He wants to help this man who now appears so helpless. And so he prays. If it were not for the sight of the man lying before him in death, he might very easily and very quickly forget all about him.

If the wake does not move a man to prayer, then there should be no wake. If the wake sets up the fairy tale that the *body* of the dead person is being helped by the visits of former friends, then the ones who are taken in by this fairy tale are as lifeless, by reason of lack of intelligence, as the figure in the coffin. If the wake does not bring home sharply the idea of immortality, then the watching of the mourners might just as easily be the morbid curiosity of the onlookers at an accident, or the vanity of actors on a stage.

Unfortunately, these false and foolish notions can easily be the motive of wakes that are held in profane and private funeral parlors, even though they be the property of a sincere and practicing Catholic. In such places the spiritual significance of death has to be superimposed, like a throw-rug covering a hole in the carpet, or rubber boots hiding frayed trouser cuffs.

There may be a crucifix in a prominent part of the room. Rosary beads may be entwined among the fingers of the dead. Hymns may come softly over an invisible public address system. But the atmosphere of the supernatural cannot be sensed. The "business" of the living is there, side by side with the stillness of the dead. The undertaker is a good man and certainly is inspired by the highest motives. But he is making his living from the corporal work of mercy of burying the dead. This is perfectly in order. But it detracts from the spirit that would be evident if the wake were held in a chapel that was an actual part of a church.

Visitors come to a funeral parlor who have been weak in the practice of religion, or who have no religion. They see the crucifix and hear the music. These things make little impression on them. And so they are inclined to repeat the vapid phrases that are so meaningless and unconsoling to the bereaved. The rosary is recited. And then again the empty expressions, the wooden nonsense. Sympathy simply has no depth apart from faith and hope and charity; in other words, apart from the supernatural and the spiritual. Where is the supernatural more evident than in church? Where could death raise thoughts of the supernatural more easily than in a church?

More private prayers are surely offered for the deceased when part of the wake is held in a church. In the Little Flower Church one cannot enter the mortuary chapel without going through the church proper. It is the custom of Catholics the world over to kneel down and say a short prayer to Our Lord on the altar whenever they pass before the tabernacle. Ninety times out of a hundred the prayer that is said on the occasion of attending a wake in the Little Flower Church is for the one who is

being waked.

Furthermore, the immediate members of the family of the one who has been called by God can find solace in their hours of watching by stepping out into the church proper again and again to put the case of their loved one in the hands of God Who is so near. This cannot be done from any undertaking parlor in the world.

Another advantage is that the priest can more easily and more frequently be present to pray for the deceased and to console those who are left behind. It is generally impossible for him to remain for any length of time or to be present very often at a wake if the place is far away. His work is too pressing, and there are too many others dependent on him. But it would not be difficult for him frequently to drop into the Church, as he does anyway to make a visit to the Blessed Sacrament, and then to step into the mortuary chapel for a prayer and word of comfort to the sorrowing. It is always a consolation for good Catholics to have the priest close at hand in moments of grief.

It is true that very few modern churches have anything like a side chapel that could be used for waking the dead. Very few, too, would lend themselves to the addition of such a chapel. But new churches are being built every year, and old churches are being replaced. It would be a grand thing if those who are planning such new churches would give thought to what has proved to be so great a blessing to the people of the Church of the Little Flower in St. Louis. It would mean, of

course, just a little more generosity on the part of the parishioners involved, either in giving or in assuming a debt. But that generosity would be rewarded by innumerable prayers rising from the bleeding hearts of the bereaved, and by the possible conversion of non-Catholics who would have to pass through a Catholic church and before the Blessed Sacrament before they could attend the last night's wake of a Catholic friend. Undoubtedly the superabundance of prayer rising from the church chapel would be a help to their souls when their own bodies will have turned to dust and their money is no longer of any avail to lighten the pain weight upon their soul.

Such a chapel may most appropriately be named the Chapel of the Poor Souls. It could be so decorated as to give a maximum amount of spiritual hope to those destined to mourn within its walls. Everything in it could be made to point to immortality, to the happiness of heaven, to another meeting in the not too distant future. It could be made into a lesson more understandable and more powerful than any lesson in the pages of the catechism. It could teach men the awful price of sin, the shortness of life, the vanity of placing human things above divine; yet, withal, the rewards that await a good life, the delights that may already have been granted to souls whose bodies lie for a time within the chapel walls.

Within the house of God and before the altar of redemption, death would be neither proud nor hard.

What Year?

According to the Christian calendar, the current year is 1951.

To the Hebrews it is 5711.

The Mohammedans reckon it as 1370.

In the Byzantine calendar it is 7460.



Three Minute Instruction

On Believing in Dreams

Dreams hold a fascination for some people. Some take them as a source of knowledge about the future, others as a certain revelation of secret personal conflicts and tendencies of the past or present. The first class is made up of victims of superstition; the second of those who have been taken in by the teachings of Sigmund Freud. Here are the principles that must be applied by each of these classes of people.

1. Dreams cannot give one a knowledge of the future except in the case in which they clearly arise from a cause that would of itself produce a future event apart from whether there was a dream or not. For example, certain dreams may result from a condition of fever, high blood pressure, heart trouble, etc., in the body. This condition could be discovered and more certainly characterized entirely apart from any dreams one may have. Once the condition is known, future results of such a bodily condition can be known. Thus the dream is not an occult revelation of the future, but merely natural evidence of a present condition by which the future can be judged.

2. Dreams are often merely new combinations of pictures and representations that have crossed the mind before. For example, the appearance of a corpse may combine, in a dream, with the appearance of a certain relative. It would be sheer superstition for a person to believe that this indicates that death will soon take that relative.

3. Dreams sometimes do give an indication of hidden conflicts that are going on almost constantly in the soul of the one who dreams. But not all dreams do this, nor is the evidence of even the best examples of this sort of thing conclusive by itself. The reason is that dreams are not subject to the conscious free will, which, in one's waking hours, may have complete control of what appears to be a furious conflict in a dream.

The writings of Freudian psychiatrists are filled with very dogmatic statements of the exact meaning of different types of dreams. The truth of these interpretations has not been proved, and in many cases, has actually been disproved. Surely normal people should therefore pay no attention to their dreams, either as indications of future events or revelations of hidden conflicts in their souls.

"Votes For Women"

The modern young woman who quietly goes to the polls on election day scarcely realizes what battles the members of her sex once waged to secure her that right. And the woman who does not go to the polls, or who does not cast an intelligent ballot, scarcely realizes what an argument she is giving to the opponents of woman suffrage.

T. F. Hickey

SUFFRAGETTES! There is an air about the word now, like the quaintness of an old number of *Harper's* or the *Atlantic Monthly*. But some thirty years ago the word rang differently on the ear. And many an oldster still has sharp memories of the furore that was a very real part of the suffragette story here and in England. There were the great parades: long files of marching women, defying a wind-torn Fifth Avenue, banners and skirts whipping the air and bands blaring, while the men-folk lined the walks, puzzled, beaming, or leering. And there were the fiery madams in their flowing finery lashing out at teas, gospel meetings, or on park walks for their emancipation; and the picketings and the stone-throwing of the days of Mrs. Pankhurst.

The story, however, goes back over a century's history; in fact, it goes all the way back to the early eighteen hundreds, when women first headed up the path to the ballot and public office. It is the story of a long, hard climb, that soon won the eye of Popes, politicians and plebeians alike; for with each step of its way the activity of women outside the home broadened, and by that activity were to be moulded the dignity of the modern woman and the destiny of her family, for good or for bad.

Today, the sight of mothers and young working girls at the polls is commonplace in most countries of the west. For the suffragettes and their story,

however, the scene is mainly England and America. Finland and Norway, for example, granted universal suffrage to their women some ten years before the English-speaking countries. But it was in the latter that woman's struggle for the ballot did really

. . . first unfault her robes,
And there the longest tarry.

The French Revolution long before had championed the right of women to vote as a natural right. Again, women long had held property of their own; and in many cases paid its taxes. A return for these taxes, then, and protection for that property, became additional aims in the women's cause. It was in large measure, however, the industrial revolution, packing many women off to the factories to become the economic rivals of the men, that made the demand for the vote a spearhead of the moderate feminist movement, widening across England and America. And it was the same event, with its labor-saving devices, that gave other women the extra time and energy for their cause. On the continent radical feminists could bluster out all manner of theories to the effect that women were completely the equals of men. English and American women would be content with, and wanted only, the legal and political opportunities the men had so long cornered for themselves.

By the 1830's, then, there were stirrings for woman suffrage on both sides of the Atlantic. In America, however, they were scattered cries in the louder uproar for temperance and abolition; and in England they made but a brief and abortive showing in the Chartist movement. In the Mott home at Seneca Falls, New York, was called the first woman's rights convention in the world. It was 1848. Half a decade later, under the guidance of Miss Anthony and Mrs. Stanton, the American suffragette movement was gaining stature; and constitutional amendment had been set up as the goal.

Suffrage leagues and associations sprang up across the country. The Civil and Spanish Wars pushed the question into the background of the national life for a while. But the women fanned it back into flame each time with handbills, posters, and meetings. To some men it had all become an annoyance; but bit by bit the women gained ground. Women began to vote in the municipal elections. Wyoming gave them the presidential suffrage in 1869; and other states soon followed, to the number of fifteen at the century's turn. Finally, the services of the women in the first world war broke even the opposition of President Wilson. And in 1920 our Constitution had its nineteenth amendment: "The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex."

In England, meanwhile, the suffrage picture had been marked by many of the same features as its American counterpart—waxing agitation and gradually rising public favor. Disraeli and John Stuart Mill had supported the movement; municipal suffrage had been won. But there had been stumbling blocks, too, such as Gladstone and the early liberal government, and the demands

for parliamentary suffrage still went unheeded.

With the arrival of a barrister's wife, Mrs. Emmaline Pankhurst, however, and the Women's Political and Social Union, which she founded in 1903, a new outburst of effort began to sweep through England. After several tries, Mrs. Pankhurst still found Prime Minister Asquith and his government as yielding as a knotted shoe-lace; and thus she led her Women's Political and Social Union into its program of "militant tactics." The women would make themselves heard, government willing or no! There were parades and demonstrations like the "mud march" of the three thousand women one rainy fall afternoon. Bands of women descended on Downing Street, and staid cabinet members winced under the female hooting and heckling from the sidewalks. Then followed a stone, personally hurled by Mrs. Pankhurst through the window of 10 Downing Street. Wholesale arrests were made and the rioting women were put in jail. But the jailed women waged hunger strikes, while outside their compatriots marched on. Armed with hammers, a group of them sent plate-glass store windows crashing in London's west end, while amazed, then infuriated, shopkeepers gaped. Their slogan "Votes for women," was carved, chalked, painted everywhere.

Even arson was resorted to as a number of homes belonging to government members opposing the suffragette cause mysteriously caught fire. More arrests and hunger-strikes followed. The "Cat and Mouse" Act was passed, by which hunger-striking women were released but were liable to rearrest when their strength was recovered. Mrs. Pankhurst herself served a meagre three weeks in jail after her more than eight arrests. Meanwhile the government chafed and the public tossed between anger and

sympathy. A police raid finally ended the Women's Political and Social Union; and Mrs. Pankhurst made her flight to France. But the agitation and violence continued through the decade before the first world war.

During the war the women did more than their share in the national effort; and at its end, their skill and energy had won the support of the public, the press, and the government for their cause. In 1918 Parliament granted the suffrage to householders of thirty years of age; ten years later all women in England enjoyed the full suffrage. The Dominions, where women did not already vote, soon followed suit. Thus by 1930 the list of countries where women voted included the United States, England and the Dominions, Russia, Germany, Poland, and Scandinavia. Spain and Italy were to hold out a while longer. And in our own day stirrings would be heard in Arabia and Egypt.

But if women do vote and legislate around the globe today, the controversy over the effect of their political emancipation still rages. An array of tongues, pens, and printing presses have taken up where Mrs. Pankhurst and her rivals left off. For the Catholic woman there can be no doubt about her duty to vote. In our own day women do vote; and their voting constitutes an important influence on the country's welfare. These are facts. By intelligent voting, then, the Catholic woman must help keep this influence a wholesome one. In his address to the women of Rome, in 1945, Pope Pius XII said: "... the electoral ballot in the hands of Catholic woman is an important means towards the fulfillment of her strict duty in conscience, especially at the present time."

To speak of the right of women as a whole to vote, however, leads to a discussion of many other things. For over and above their claim to the ballot

as a natural right, women aver with truth that their modern rise into public life has given them ample background and education for the business of taking part in public affairs. Further, on behalf of their contention that they have special qualifications for such work, there are the words, again from the papal address of 1945: "Only a woman will know, for example, how to temper with kindness, without detriment to its efficacy, legislation to repress licentiousness. She alone can find the means to save from degradation and to raise in honesty and in religious and civil virtues the morally derelict young. She alone will be able to render effective the work of protection and rehabilitation for those freed from prison and for fallen girls. . . ."

But to be sure, the ledger has its red side. The fear for modern motherhood, the natural function of woman, still looms large in the minds of many. It is this fear that has been expressed by one Pope after another, and that has voiced itself in the protest of a Theodore Roosevelt and a Woodrow Wilson. The fear is but little allayed by oft-quoted favorable statistics: for there is no escaping the fact that many married women have renounced their duties to the home for non-domestic activities. Of America's estimated 750,000 chronic alcoholics, today women form a third; and in 1948 at least 76,900 major crimes in America were committed by women.

Opponents of universal woman suffrage have also alleged that it has only aggravated the ills of an electorate already shot through with untrained and indifferent voters. Surveys have shown only too forcibly the whims and petty prejudices that guide so many voters: the candidate has a beard, he likes dogs, he doesn't smoke — to mention actual instances. Thus an unqualified opening of the vote to women, they main-

tain, just about doubles the evil. And as for the argument from natural right, the opposition again points to the long traditions of government that have looked upon the franchise not as a natural right, but as one granted by the ruling authority itself.

In recent times, moreover, a great deal of the ink penned in criticism of women's voting has come from women themselves. Very plainly, some have pointed out how, after all the furor in obtaining the vote, women have habitually neglected to use it. The figures for the last four years show that only forty-five percent of the eligible female voters cast their ballots. These women critics also cite the still very extant political contrivings and scandals and the increased sex-crime rate, for both of which problems the woman's vote was once

heralded as the invincible cure-all.

It has had a ruffled history, then, this story of the woman voter. With time some of the folds have been smoothed out fairly well. Extravagances have been forgotten. And the actual attainment of the vote by women has more and more swerved criticism to a more constructive level. But much still remains to be accomplished; and it is women themselves who must do it. From some there will be demanded extra effort, but from none need there be demanded too much. Yet it is a challenge: there is a balance to be struck. And even the average woman, rightly to heed the beck of motherhood and the call of public service in our modern day, must prove herself in an increasing measure. "... the valiant woman. Whose worth is far and from the ends of the earth."

For Rainy Sundays

John Ruskin in his writings often referred to the bad effect which adverse weather had upon him. "It takes my little wits out of me woefully," he wrote. Yet he never wrote anything brighter than his reasons for going to church when it rains. Among them are these:

"Because the fourth (third in the Catholic list) commandment does not except the rainy Lord's Day. Because I may miss exactly the sermon or prayer I need. Because the rain did not keep me from the tea last Monday, nor the dinner last Wednesday, nor the ball game last Saturday, nor the store any day in the week. Because an example which cannot stand a little wetting is of little account. Because my faith should not be a matter of thermometers. Because the man who fears the rain will soon fear the cloud, and he who fears the day soon fears the daylight itself as reason for his neglecting church."

... Woods for the Trees

The vestibules of sanctity are strangely colonized

By little souls, who fell in love with beads and books and sighs.

The lives of Saints, Morocco-bound, stand serried on their shelves, —

Fond pastimes, sweet diversions, shading out the Saints themselves.

O Virgin, who was sainted

Without such fricasees,

Please get these poor vestibulars

Down on their flawless knees.

F. M. Lee

For Non-Catholics Only

F. M. Louis

Taboos About Sex

Objection: One of the great usurpations of power in the Catholic Church is that whereby the hierarchy imposes innumerable detailed laws on people concerning sex. There is scarcely any area of human relations left untouched by these laws. The Catholic Church legislates for company-keeping, getting married, marriage relations, even the birth of children. All this is an unnecessary invasion into the sacred privacy of human lives. Even many Catholics resent it, and that is why they leave the Catholic Church. Surely it is reason enough to keep many outsiders opposed to the Catholic Church.

Answer: First, let us straighten out our terms and clarify the facts. The hierarchy makes few laws concerning sex for Catholics. The Popes, bishops and priests do quote the natural law, the laws made by God for all mankind, regarding sex to all their people. One of the reasons for which Christ established a Church was that it might keep people mindful of all these laws.

The objection of our correspondent resolves itself, therefore, into two questions. The first is: Did God make detailed laws governing the use of the powers of sex by human beings? The second is: Are these important laws, and is it important that they be known by all?

There can be no doubt about the answer to the first question. God did make laws for the use of sex, and they do reach into all human relationships. He gave important, necessary purposes to the sex function; from these purposes the law in any given circumstances can be learned: e.g., what is right and wrong in courtship; who can validly and licitly marry; whether contraception is a sin; whether divorce and a second marriage are ever permissible, etc. There is absolutely no unwarranted invasion of privacy for the Church to state what God's law is in any of these matters.

As to the second question, whether it is important for people to know God's law in this regard, an ample answer might be drawn merely from the dramatic effects, for individuals and society, of ignorant and malicious violations of these laws. But the important consideration is that, if God made serious laws governing sex, individual men and women can save their souls only by observing them. The Catholic Church considers it her primary obligation to try to save souls. Therefore she is bound to warn people against any sin for which their souls might be condemned to hell, no matter how delicate the subject and how private the sin might be.

Silver Jubilee

It could have been a grand social affair, this priest's silver jubilee. But some of his friends could not be invited to such an affair. So it was very simple, very Catholic. This is a true story.

F. Donlan

THIS IS a story of a priest, a silver jubilarian. Let us call him Father Ginley.

For twenty-three years, Father Ginley, a religious order priest, labored for large congregations in New York, Pennsylvania and New England. Then two years ago his superiors transferred him to a small southern town. His assignment was to start a new parish. There was a nucleus of Catholics in town who had previously attended Mass in a city ten miles away. This was his new congregation.

For some months he said Mass in the former chapel of a Protestant college. Before Mass he had to cover the pictures of staunch Protestant reformers who peered down from the sanctuary walls. It was a little incongruous that these men should supply for the Saints. However, shortly, in accordance with the plan of the bishop, a new parish church was under construction. Within a year the small congregation knelt in a modest but adequate church.

Now among the nucleus of Catholics in this town there were some twenty colored people who had been members of the colored parish in the nearby city. Since the bishop had given Father Ginley care of all the souls in the town, the new parish included the Negroes. So the congregation that prayed in the new church was colored and white.

From the very beginning Father Ginley welcomed the colored Catholics. There were no special pews. There was no second-class membership. As far as he knew, all his parishioners had re-

ceived the same baptism instituted by Christ which entitled them to all the benefits the Church had to offer. Moreover, as far as he knew, colored people had just as much difficulty in saving their souls as whites. It was not Father Ginley's intention to make it more difficult.

In general, the white parishioners accepted the colored people for what they were, other Catholics. A few had to swallow deeply when they saw two Negro altar-boys serving the early Mass on Sunday. But when a Negro sang in the choir, the choir did not disband. When a Negro helped to take up the Sunday collection, there was no general exodus. True, there were some complaints. One man took his family to another town. He would not permit his children to be reared in such an environment. Unfortunately he did not realize that he was depriving his children of some of the advantages of true Catholicism. Another person, strangely enough a Catholic who had divorced and remarried outside the Church, tried to create discord, but he met with little success.

Father Ginley announced from the pulpit that the new structure was a Catholic church, not a meeting hall for a particular social class. There could be no wavering in the doctrines of the Church. And these doctrines were not merely to be preached, to be believed. They were to be lived.

Father Ginley was at his new assignment nearly two years when his silver jubilee was at hand. He looked back on his twenty-five years of priest-

hood. He saw a varied life: work among the poor in the city tenements, among the sick, among the abandoned; work as an instructor of converts, as a catechist, as a preacher. He recalled his days as an executive behind a large mahogany desk. Then he looked at his present work. And somehow he was glad. This was a new field, a small rural parish of colored and white Catholics, where he was his own sacristan, his own handy man. . . and his own cook.

In the large northern parish where he had previously been pastor, his silver jubilee would have been an occasion for great solemnity. There would have been a Solemn High Mass, a priests' banquet, a large parish reception. In this small town where he was the only priest, there could be no Solemn High Mass. He would enjoy his priests' banquet alone. Of course there would be the parish reception. The parishioners had already formed a committee.

The committee decided to hold the reception in the town social hall. That was the nicest place in town. It was a private mansion that had been purchased by the Council for taxes. Of course Negroes were not permitted there. Upon inquiry, the committee learned that the hall was already scheduled for use on Father Ginley's jubilee day. Somehow Father Ginley was glad of that.

One of the ladies suggested her home for the reception. It had a large drawing room, a portico, and a beautiful lawn. The jubilee committee was very pleased with the suggestion and accepted the kind offer.

Father Ginley's jubilee would certainly be a grand success. . . and undoubtedly an outstanding social event in the community. The committee asked Father Ginley to draw up his list of friends. They would all receive engraved invi-

tations. But then it happened. The committee saw the names of some Negroes on the list: some, parishioners, some, from the nearby city. They looked at one another in amazement. They simply had not imagined that they would be asked to invite Negroes. What would their friend with the beautiful house and lawn say?

The committee immediately phoned the lady who had so generously offered her home for the affair. With due courtesy she withdrew both her generosity and her offer. She could not invite colored people into her home. She could not even invite colored people on to her lawn. . except perhaps to mow it. Apparently the colored people would have reduced the celebration to a social non-entity. She simply had never dreamed of that. Oddly this lady had been living in the South only a few years. But that made it all the more difficult for her to be accepted socially in this small southern community. Now she could not jeopardize her position by inviting Negroes into her home.

The jubilee committee did not know what to do. Up to this point Father Ginley had remained modestly in the background. After all he was to be the recipient of the honors. But it did not take him long to arrange a jubilee program much as he would have liked it in the first place. There was a nice brick terrace behind the church. After Mass on the jubilee morning, all attending the Mass could repair to the terrace. There, some refreshments would be served. And the people might then offer the customary felicitations. It actually was as simple as all that.

Colored and white people attended the jubilee Mass. Some few white people stayed away. One complained to the bishop, but received little satisfaction. Father Ginley received jubilee congratulations from both his white and

colored parishioners and friends. There was no trouble. There was no incident. There was no scene. The people had something in common. They were all Catholics. They were all friends of the silver jubilarian.

That evening as Father Ginley knelt before the altar in the darkness, he thanked almighty God for his twenty-five years of priesthood. He thanked al-

mighty God for making his jubilee an occasion of grace for his congregation. And if he thought at all of the grand celebration that might have been his, had he remained in the large northern parishes, he had not a single regret. After all no celebration could compare with the wonderful silver jubilee he had that day.

Pre-Marriage Clinic

D. F. Miller

The Jealous Fiance

Problem: My boy friend, to whom I am engaged, says that he loves me so much that he cannot bear to see me being nice to others. This has become a source of constant trouble between us. Sometimes, when he has seen me talking and laughing with somebody else, he goes into a terrible tantrum, saying that I don't love him, that I'm in love with someone else, that he might as well go off and kill himself. At other times, when I meet an old friend and am nice to him, he becomes silent and gloomy for days. Is this something that is normal to the period before marriage, and will it stop after we have been married? Or is it abnormal? I love him very much but sometimes I am afraid of him.

Solution: While the pangs of youthful love often make young men who suffer from it do strange and foolish things, which they themselves will smile over later on, it can be said without hesitation that jealousy such as your boy friend manifests is not likely to cure itself after marriage. If you have already promised to marry him, and assured him of your love, and he still shows such excessive jealousy over all your contacts with other men, there is something very wrong with him. This is amply sufficient to give you pause as to whether you should break your engagement.

My suggestion is that you have a very serious and pointed talk with him on the subject of his jealousy. Tell him that you cannot possibly live a normal life, either before or after marriage, if you have to be fearful of the effect on him of every ordinary contact you have with other men. In kind but firm words give him an ultimatum that if he does not get over his unreasonable jealousy, you may have to reconsider your promise to marry him. At the same time, of course, assure him that you have no intention of flirting with anybody, and that your loyalty to him will always be secure.

He will say, of course, that it is only because he loves you so much that he acts in this way. He may threaten again to kill himself if you give him up. He may play on your feelings and emotions till you don't know what to do. But do take this advice: If he continues to go into tantrums or peeves because you so much as talk to another man, *don't marry him.*

The Attack on Infallibility

This is what they hate and fear today, the men who, with pretense of scholarship and mealy words, are assailing the Catholic Church. But the Pope still stands as Christ left him.

J. E. Doberty

WHEN Paul Blanshard's book, "American Freedom and Catholic Power", reached England, a Catholic critic said that on the whole it would do more good than harm. That such an attack on the Catholic Church can do good seems like a paradox; yet St. Paul in the Scriptures tells us that it can be so. Speaking of his own detractors, he writes from a prison cell: "Some preach the Gospel out of love, but some out of envy and contention . . . thinking to be a cause of affliction to me in my chains. But what of it? So that the Gospel in every way be preached, in pretence or in truth, I rejoice . . ."

Last year *The Liguorian* carried an article on Blanshard's anti-Catholic background to reveal his motives for attacking the Church. It was a background of Marxian Socialism, of political atheism, of outspoken opposition to Christianity. In a second book entitled, "Communism, Catholicism and World Power," Blanshard affirms that the only thing sacred to him in American democracy is the majority vote of the people determining their future by free choice. Since this logically means that a mere majority of the people could throw the ten commandments out of our democracy, the Protestant educator, Ernest Johnson, and many other Protestant ministers have been horrified.

However the same critics do not show quite so much disturbance over the fact that in this second book Blanshard compares the Catholic Church, with a great show of horror, to the Kremlin. Few commentators have pointed out that this

detestation of Communism is somewhat newly acquired, nor that as a young Socialist the author invited the Communists in this country to make common cause with him against American capitalism. Since his previous writings have served the purposes of Communism so admirably, this new book appears suspiciously like an attempt to avoid the Kremlin's "kiss of death".

But it would be folly for Catholics to identify the contemporary wave of bigotry with Blanshard alone, or to confine their concern solely to him. Credit must be given him for his energy and devotedness in exploiting the growing *rancor* against the Church, both for his own gain and for the spread of his opinions. But Blanshard is by no means the most able nor the most formidable of those detracting the Church today in public or in private. Mr. Perry Miller, a Harvard professor, whose distaste for the Church is only more refined than Blanshard's, complains bitterly in the *New York Herald Tribune* of the awkwardness and crudeness of the latter's attacks. Perhaps Father John Courtney Murray, S.J., is right when he says that Blanshard is rather to be thanked for revealing to us the real enemy. In any case, the real enemy is that group of political atheists whose fear of the Church is rapidly becoming a hysteria. Mr. James A. Farley, who came into prominence during the "whispering" campaign against Al Smith and thus knows something about bigotry, summed up the present situation in these words: "This new and potentially dangerous

type of anti-Catholicism has all the apparatus of scholarship, which it employs to argue cleverly some hackneyed claims." It is, in other words, the old hag, dressed up like a college student.

If Mr. Farley's appraisal is correct, then the task for the ordinary Catholic is not to become indignant but to strip the apparatus of false scholarship away. "The truth," said St. Augustine, "wants sometimes only a hearing in order to be embraced." No truth of Catholic doctrine is in more need of a clear exposure to non-Catholics than that of the infallibility of the Pope. Almost a century ago a popular cartoon pictured a huge cathedral representing the Catholic Church teetering perilously on a greatly overbalanced rock. A man recognized as Bismarck, the German chancellor, is twisting a rope around the rock and hanging a pulley to a nearby tree, with the obvious intention of destroying the foundation of the Church. But a lean, angular figure, identified as Satan, is tapping him with a spear-like finger from behind. "No use, Chancellor," are his words. "I have been trying it now for eighteen hundred years."

The idea of so abiding a structure as the Church supported on so fragile a base is scarcely conceivable to Protestants; but to those without any faith it is maddening and unendurable. So tempting is the target that they are not beyond rushing it, at times, with insane misrepresentations. Discretion and scholarship give way to wild absurdities. One smiles as at a babbling child when he reads in Blanshard's book that the Holy Father is "a synthetic god"—"the central idol of every ecclesiastical display," surrounded by "minor and supporting deities for the Papal Heavenly court." Lecturing at Dartmouth, however, he gave the gist of his latest book and was quoted as follows: "The only

basis Catholics have for belief in papal infallibility is one single text of Scripture and this text is rejected by some critics as not authentic."

It would be difficult to conceive of one sentence more completely false than this one, yet the audience was obviously impressed. Although it was a college audience made up of professors as well as students, not a single person in the hall challenged the statement.

But let us first put the doctrine of the Pope's infallibility in its historical setting. The Vatican Council, at which it was defined, brings to mind the other great ecumenical councils in the history of the Church. It conjures up the picture of grim, determined, purposeful men, bending down to the weary task of assaying the pure gold of Christ's teaching, while outside the Caesars thundered their threats and the wheedling whispers of their sycophants reached even to the ante-chambers. Such was the Council of Nice, when the exact meaning of Our Lord's coming into human flesh was explained and defined. How many kingdoms have fallen and will fall to the end of time, how many martyrs lengthen out their days in prison and embrace joyfully the iron of torture and death because of this definition; yet the great Carlyle, no lover of the Church, admits that had not the Church so defined the Incarnation, Christianity today would be no more than a legend. Against it the whole world was arrayed in all its threatening military might, but in the Council chamber were dauntless men, of whom the most immovable was St. Athanasius. And the Church refused to bow down to Caesar. The Vatican Council which in the last century defined the Pope's teaching authority, or his infallibility, resembled this early Council, and if one figure must be chosen as its Athanasius, it is Henry Edward Man-

ning, later to be Cardinal of Westminster, England.

After the Vatican Council Cardinal Manning said: "Now I understand the history of all the early Councils of the Church." By this he meant that during this Council he had seen the powers of the world, with all their intrigues, threats and show of learning, arrayed against the doctrine of the Pope's infallibility, and he had seen the Church, guided by the Holy Spirit, count it as nothing.

In the Vatican Council Henry Edward Manning, not yet Cardinal, was an archbishop, who could stand up and say: "As a Protestant clergyman, I attacked the Papacy; but when, as a convert to the Church, I knew what infallibility of the Church meant, then I knew that the Pope must be infallible also."

It was only through long years of study that Manning had been led into the Catholic Church. That study had concentrated on two subjects: the unity and infallibility of the Church of Christ. Like the great Newman who had entered the Church before him, he had studied the writings of the Church Fathers, to learn from the earliest historical records whether the Church had always understood Christ's words to Peter to mean what they seemed to say. He found problems, for the Popes had not always spoken infallibly, but he saw what everyone who studies history must face. In past history, whenever a misunderstanding of Christ's words split His Church into factions, that part with the Pope in it always won out. Subsequent history has always called that part the Catholic Church and the other faction heresy.

Some Protestant critics have dealt with this fact naively; they pay homage to the shrewd cunning of the Popes who have always been able to anticipate the verdict of history. Manning's

direct and honest mind was not looking for subterfuges. "Rome has spoken, the cause is settled," said St. Augustine in the fourth century. What St. Augustine had said in the fourth, St. Ignatius had borne witness to in the first century. So had a long succession of others, and the Councils of the Church had invariably declared it. It was the obvious meaning of Our Lord's words when He promised to build the Church on Peter as a rock against the gates of hell, when He ordered him to confirm the other apostles in their faith, when He commissioned him as chief pastor of His flock.

Manning could not get around the rock of Peter, so he climbed upon it and became a Catholic. Leaving the Church of England, he abandoned a future that would have led beyond question to the See of Canterbury; as a Catholic he became an ordinary layman, studying in a theological seminary for the priesthood. His convictions on the papacy were not to be easily forgotten. Manning's characteristic devotion was always a sense of closeness to the Holy Spirit. He had it as a Protestant; it grew on him as a Catholic; one of his greatest written works is on devotion to the Holy Ghost. When Cardinal Wiseman died, the Pope made a novena to the Holy Spirit before appointing a successor. Many popular names had been suggested to him. Another voice whispered Manning's name. Afterwards the Pope said, when he thought of Manning an inner voice said: "Take him, take him." Reviewing the long successful years and the astonishing accomplishments of Manning as the second Cardinal in England since the Reformation, even the most cynical must admit that he was indeed a choice of the Holy Spirit.

It was at the Vatican Council that he was especially seen as a child of the

Holy Ghost. This Council was not called primarily to define the infallibility of the Pope. Pope Pius IX had but recently solemnly defined the doctrine of the Immaculate Conception, which was accepted by the entire Church as infallible. There was no real need, then, that the Pope's authority should be asserted. Nevertheless, men like Manning, reading the signs of the times, knew that there would soon be need. How much longer would it be possible to call together a general Council of the Church? The temporal power of the Pope was at its lowest ebb. Anti-Catholic governments were on every hand; even in nominally Catholic countries anti-clericals held the reins of power. Manning's life in the Church of England had taught him the danger to the faith when secular governments can enforce their will on the bishops. Besides, liberalism was arising and making light of all authority. Unless the teaching authority of the Church could be asserted and with finality, heresy would one day threaten the Church again and her authoritative voice either would not be able to speak out or would fall on deaf ears.

But another school of thought in the Church considered this the worst possible time for a definition of infallibility. Sainly and learned bishops, they believed in the Pope's infallibility with all their hearts, but their hearts also went out to their flocks. Why rouse the sleeping dogs of secularism? Why bring persecution on the innocent? Perhaps the tragedy of Henry VIII in England would be repeated in other countries if the Church flung this definition into the teeth of the secular powers. Misguided Catholic laymen like Lord Acton in England and Döllinger in Germany even besought the secular power to intervene and prevent the definition.

As the Council started, a poll showed only two bishops definitely committed to

bringing up the question of the Pope's infallibility at all; one of them was Archbishop Manning. But he knew what he was talking about. Everywhere the bishops met this tall, ascetic, dedicated figure: in the sessions and on the streets; in rooming houses and in monasteries. Always there was the same matter-of-fact conviction of inevitableness: "We all believe in the infallibility of the Pope; therefore we ought to define it now." While he outlined the dangers and afflictions that were to come upon the Church, the crying need there would be for the voice of the Chief Shepherd to be heard, the bishops listened, but more than one said that "his hair stood on end."

Eight hundred bishops gathered, bringing their theologians with them. The Council lasted seven months. Day after day it became apparent that more bishops wanted to take up the question of the Pope's infallibility. In March it was introduced. The fierceness of the opposition caused every possible argument against it to be brought forward. By June several bishops had wearied and left the Council. In July the Pope himself wrote out a definition and submitted it to the Council. Privately he said: "Before, I believed in infallibility; now, as Pope, I feel it."

Foreseeing the coming definition, the governments of France, Germany, Austria and Hungary threatened to break up the Council. Prime Minister Gladstone in England sought vainly to arouse the British cabinet to action. The Emperor of France sent word that if the Council continued he would withdraw all protection from Rome. Nevertheless, the voting went on. All through the morning of Monday, July 18, 1870, it continued while a raging storm broke in fury outside. As each vote was counted, there was a deafening roar of thunder and a flash from heaven. In the

end, the vote stood 533 in favor of the proposed definition and against it only two. The next day war was declared between France and Prussia and the Vatican was left unprotected. War and more wars have prorogued the Vatican Council; it has never come together since.

The storm that raged during the final voting seemed but an omen of the terrific storm of abuse that was to be poured on the Church by her enemies. Within the Church itself, the definition of infallibility was received with scarcely a murmur. But outside, men of science and learning, the so-called "superior" people, ridiculed it, assailed it, gave lectures and wrote books against it. In their ignorance they fell into all sorts of absurd blunders about the meaning of the doctrine. But since the Vatican Council papal infallibility is accepted throughout the entire Catholic world as a dogma of faith.

A century later some tolerance can be felt for the misunderstandings of men like Blanshard, but no excuse can be accepted for their declaring that "the Church manufactures dogma out of fake history." Mr. Blanshard's statement about the basis of the Pope's infallibility is false in almost every sense.

It is false that the belief of Catholics is based on one single text of Scripture. The text he quotes is: "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Any complete Catholic catechism gives two other distinct passages of Our Lord's own words, which, together with the quoted text are equally important for proving the Pope's infallible authority. These embody Christ's words to Peter,

"Confirm thy brethren," and "Feed my lambs . . . feed my sheep."

All Scripture is inspired by God, however, and these passages by no means exhaust Scriptural proof. In the four Gospels there is one apostle whose name occurs some sixty times; he is the apostle who is constantly the spokesman of the rest, takes command at every crisis, is the one always named first in any list of the apostles. He is the one to whom Christ sent the holy women to report on His rising from the dead; he is the apostle to whom Christ first appeared after His resurrection.

St. Matthew's Gospel calls Peter the "first apostle". No other apostle is mentioned more than twenty-five times in the Bible. In the Acts of the Apostles, the inspired history of the early Church, Peter is everywhere preeminent; the first twelve chapters are devoted to his activity. He is the one who, speaking before the other apostles, says: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of God and believe." When a successor to Judas is to be chosen, Peter alone speaks; the others acquiesce to his instructions. At the apostolic Council of Jerusalem, Peter's sentiments are recorded first. Peter's judgment, agreed to by the other apostles, is set down in the words: "It has seemed good to the Holy Ghost and to us." Singly, each of these passages reflects Catholic belief. Taken together and with the direct words of Our Lord to Peter, they provide evidence that it is all but impossible to misread.

But Blanshard's statement is also false because he calls into question the authenticity of the text, "Thou art Peter, etc." Some critics, he says, doubt it. Yet this is a passage appearing in all the ancient manuscripts which contain the Gospel of St. Matthew. It ap-

pears without comment even in heretical translations, including the latest revised American version of the King James Bible, and no one producing what purports to be a Bible would dare to omit it. Moreover the bizarre and far-fetched interpretations sometimes placed on it, such as those of Jehovah's Witnesses and other anti-Catholic groups, are too silly to be even mentioned.

Again, Blanshard's statement is false because it presumes that the only proof of infallibility is from Scripture. Tradition, as a source of our knowledge of Christ's teaching, is not something that exists merely in air. It contains the oldest historical records in the world, and even, in a wide sense, the Scriptures themselves. So numerous are historical proofs of the infallibility of the Pope from monuments and writings outside the Scriptures that it would be tedious to give examples of them. Let it suffice to say that they go back to St. Ignatius, who was ordained by St. Peter himself.

To a Catholic, moreover, it is preposterous that Christ promised the guidance of the Holy Spirit to His Church, not meaning to extend it to the one whom He appointed chief teacher and pastor. George Bernard Shaw, in no sense a Catholic, points out other absurdities: "Perhaps," he says in the preface to his *Saint Joan*, "I had better inform my Protestant readers that the famous dogma of papal infallibility is by far the most modest pretention of

the kind in existence. Compared with our infallible democracies, our infallible medical councils, our infallible astronomers, and our infallible parliaments, the Pope is on his knees confessing his ignorance before the throne of God, asking only that as to certain historical matters on which he clearly has more sources of information open to him than anyone else, his decision should be taken as final."

No sound Catholic, however, seeks to make light of the staggering claim or its importance. Before the definition of papal infallibility, Orestes Brownson stated that between it and atheism there is no resting place. If there be none logically, there is none practically. Militant atheism is now arraigned against the Church and the battle is to the death. How apocalyptic was the vision of Cardinal Manning! The iron curtains have descended over a large portion of the earth. How frail would be the hope of calling the bishops from behind these curtains to debate a point of doctrine today. Yet the Divine Founder has not given in vain the authority to teach with certitude and without error. In any crisis the Pope can still speak out quickly and his voice will be heard. For Christ has built His Church upon a Rock. The Rock is the authority of His visible representative, the Pope, vested with infallibility. "And the gates of hell shall not prevail against it."

Pioneer

The first brave man to venture out on the street in England with an umbrella over his head was Jonas Hanway. Hanway was a celebrated traveller and philanthropist, who had returned to England from Persia in 1750, bearing with him the strange-looking object which was supposed to keep off the rain.

It took thirty years for the umbrella to become accepted as a standard article of use.



Test of Character (102)

L. M. Merrill

On Spreading Gloom

There are certain types of character that take a special delight in making known to others facts and even suspicions of an unpleasant nature. Usually these are persons of a melancholic cast of mind, who are inclined to look at the worst in people and to see only the more tragic of the possibilities in future events. It is sometimes said jokingly of such people, but with a certain degree of truth, that they are happy only when they are worrying or grieving about something.

This gloomy outlook is a result of temperament that needs to be treated in itself. But the point made here is that it becomes a sad defect of character when it leads such persons to try to make everybody else gloomy. Everybody has met the person who loves to be a herald of bad news; who dotes on uneasy suspicions; who prophesies nothing but dire events for the future.

Bad news has to be broken to others at times, and few people escape the unpleasant task of having to break such news to someone at some time or other in life. But there are different kinds of bad news. If the father of a family is killed in an accident, someone has to break the bad news to the family. There are other kinds of bad news that need not and sometimes should not, be relayed. The gloom-spreader cannot be silent about these. "So-and-so dislikes you." "You've been talked about by your best friend." "You cannot trust your next-door neighbor." Thus gloom-spreading almost always merges into backbiting in one form or another. It always makes others unhappy without necessity, too often without solid evidence of the facts.

So, likewise, with regard to the future, the spreader of gloom can see and make known only the pessimistic outlook. The tree that you're planting won't grow, says he. The work that you're undertaking will fail, says he. The helper you're counting on will desert you, says he. Because he enjoys (though he would deny it) looking on the seamy side of things, he feels that you ought to enjoy it too. He succeeds very well in making you unhappy.

Charity demands that, unless the good of someone demands that they be made known, and unless the evidence is indubitable, bad news, unpleasant suspicions, and pessimistic prophecies be kept to oneself rather than blurted out. The gloom-spreader needs charity.

What Do You Know About Angels? (II)

You will be surprised over how much you can learn about yourself by learning more about the angels. Try it here and see.

M. J. Huber

IT IS a simple matter for us as members of the human family to understand that we are really animals. All we need to do is to look at a brute animal, a dog for example, and we see in how many ways we and dogs are alike. Whistle for your dog, show him a scrap of meat, step on his toes by accident, watch him sleep, wake up, yawn and stretch, and you realize how much we and dogs are alike. Nevertheless we know there is a difference: a difference that makes each one of us a man or a woman and leaves the dog still a dog; a difference that makes each one of us something more than just an animal and makes the dog much less than human.

It is easier for us, however, to be sure that we and dogs, in many ways, are alike than it is to convince ourselves that we and dogs are different. Perhaps you doubt this.

Well, then ask yourself why it is that a dog will be completely dead when he dies. That is one point in which we are different from dogs. Any man with a sound mind can work his way to the discovery of the truth that when he dies he will still be alive; that he will live forever, because he has a soul that cannot die. With the same sound mind and similar effort any man can understand that when a dog dies he is dead completely and forever because the dog has a soul that can die just as surely and completely as the life in an oak tree or a blade of grass can be snuffed out by a raging fire in the forest.

Yet we may find ourselves sometimes asking wonderingly: "*Why* will the dog die and *why* shall I keep on living forever?" The answer is that you have a spiritual soul that cannot die and the dog has not.

Because we have a spiritual soul we have an intelligent mind and a free will, and the dog has not. For the same reason we are called rational animals and dogs are spoken of as brute animals or beasts.

Why have we slipped off into this discussion about dogs when we should be talking about angels? Because it is helpful to make this comparison between ourselves and the beasts if we want to get a better understanding of the similarities and differences between us and the angels.

The animals or beasts are all around us, and we can see them; that makes it much easier to notice similarities and differences between them and ourselves. The angels are all around us too; but we cannot see them. And so it is more difficult for us to understand how we and the angels are alike and how we are different.

For example, it is not easy to explain or understand the difference between an angel's mind and ours. The angels, like us, have a mind or intellect by which they know things. But the mind of an angel does not get knowledge as we do. Everything we know came into our mind through the gateway of the senses. We must hear or see or feel or smell things

before we can know them or learn about them.

The first time in my life I put a piece of hot potato in my mouth I get to know, for one thing, that hot potatoes are hot to handle, especially in the mouth. An angel may know the same truth but he finds out about it in a different way. He cannot learn about a hot potato by experience, through the senses, because he has no sense of feeling, nor any other of the senses we possess. Nor is it a simple matter to explain understandably in a few words just how an angel finds out about a hot potato, or how he gets any of his knowledge, because the angel's way of knowing is so different from ours. Let us say simply that whatever an angel knows he has known from the moment he was created by God; whatever an angel knows did not get into his mind by any process, on the angel's part, of going out and bringing in knowledge as we do; whatever an angel knows was placed in his mind in the first moment of his angelic life by the free gift of God, even though the angel may be prevented by the will of God from using that knowledge or, to use our human expression, becoming conscious of it until God so wills. .

Perhaps we may be inclined to feel sympathy for the angels when we realize they have no imagination. If we do not have the time or money to take a trip to some foreign land, we can, at least, imagine the trip in all its details and very vividly so that it seems almost real. If we cannot buy expensive clothes or food or wines, we can imagine how they look or feel or taste. An angel can never live through these experiences as we can, nor can he imagine them in any way. An angel, however, may know as well as we do and even better how all these things are pleasant to sight and taste and touch, but he knows it only

intellectually. Sometimes we say about imagined things, "It's all in the mind." That is not true. It is not correct. Really, it is all in the imagination. But if an angel knows all about the millions of things we can create in our imagination, it is very correct to say of him, "It's all in the mind."

It can be a good lesson in humility for the most brilliant and learned man upon the earth to realize how much an angel knows. The knowledge of an angel embraces every single thing which God has made. An angel knows every other angel and knows him well. An angel knows all the secret things of nature, many of which are still unknown to men. While scientists labor to find a cure for cancer any angel you meet could tell you whether or not there is a cure, and if there is, he could tell you what the cure for cancer is. For an angel that would be much easier than falling off a cloud. And when after thousands of years we came up with the radio and television and the atom bomb, any angel could have leaned back very justifiably in his celestial easy-chair and remarked, "I knew it all the time."

When we reflect on this, we may be inclined to ask, "Well, if the angels know all these things, for example, a cure for cancer, why don't they tell us about it?"

The answer is that God knows all these things too, and He could tell us if He wanted to. But God does not tell us these secrets because God ordinarily allows things to go on according to the plan He has set up; and His plan for men in this regard is that they learn these things by study and research. So too the angels cannot reveal to us their knowledge about natural secrets or mysteries unless, for a good reason, they are permitted to do so by God.

Angels do not, however, know the secrets of the workings of God's grace in

the human soul, because that is something supernatural, above the things of nature, and known to God alone.

There is another exception to the wide embrace of an angel's knowledge, not in the supernatural but in the natural world, and that is what goes on in the minds of men and other angels. Neither the angels in heaven, nor the fallen angels, the devils in hell, can get into the mind of any of their fellow creatures to discover their secret thoughts and desires. Only God can enter there and even God respects the freedom which He has granted to His children.

Angels cannot foretell the things that will happen in the future. Of course, they know about things that will happen necessarily just as we know the sun will rise tomorrow; they can know many things to come in the future, which are hidden to us, if these things depend upon the working of fixed laws known to the angels, or are the result of causes already at work — causes which always have the same effect. Again an angel might prove to be a much more reliable weather forecaster than the man now holding the job in your home town, because angels are much better guessers than men are and they have so much more to base their guess on and to work with. But an angel cannot foretell free future happenings; that is, they cannot foretell the things that depend on the choice or decision of someone who is free to act as he wills. Only God knows about these things in advance. For example, if you are trying to decide whether to wear your blue tie or your brown one, the large floppy hat or the one with the fruit on it, an angel does not know what your choice will be until you give some outward sign of your choice. Even then the angel cannot be sure, even if you are, why you made the choice.

And just as we cannot at times be

sure of the reasons why we do things, so we cannot always be sure that the knowledge we store up in our mind is free from error. We make mistakes of judgment and we come to wrong conclusions. An angel does not even need to make judgments or come to conclusions. Besides all the other things he knows, he knows he is always right. There can be nothing wrong or false in his knowledge because he gets it directly from God who cannot deceive or lead into error.

At this point I am sure you will agree with me more readily, if you hesitated about it before, that it is easier to see in what way we are like and unlike the beasts than to understand the similarities and differences between us and the angels. Still we should not let that turn our thoughts to the beasts even as a matter of ease and convenience. It is proper that our thoughts should turn rather to the angels because we are more like the angels than like the beasts, because the body or animal part of us is the servant, and the soul or "angel" part of us is the master.

Let us continue, then, as simply as we can to learn more about the angels.

An angel, like us, has a will that is free to choose and love just as we do. Again, while there is similarity, there is also a great difference between the will of the angels and ours. Our will, ordinarily, works slowly and step by step as our mind does, and even when we have chosen to have or love, we are not always certain that we have chosen correctly, and we are always "changing our mind." An angel's will works swiftly as his mind does, and when he chooses to have and to love his choice is forever. He can never change his mind and he can never change his will or the choice he has made.

That is the reason why the angels who sinned never had another chance. In

that first quick moment some of the angels allowed their will to go towards God and love Him. Some of the angels, in that same moment, allowed their will to go out to their own glorious beauty and perfection and love only that in preference to God. In both cases the choice was forever because that is the way an angel loves and chooses, — forever.

With us the saying holds, "As long as there is life there is hope." We can reconsider. We can choose and reject and choose again; even when there is question of choosing serious sin and rejecting God and then choosing God again. If time and God's grace and mercy for us are not used up we can choose to repent. There is still a chance. But when death strikes there is no more choice for us. The last choice we make is our choice forever.

When we look up at heaven and think of the fallen angels choosing to be devils forever we may say, "How could they do it?" But when the angels in heaven look down at us and see us deliberately taking the chance, by mortal sin, of living in hell forever, can you blame them if they point to us and ask each other, "How can they do it?"

And do not think that angels cannot talk to one another. It is true they have no lips to speak or ears to hear, and they do not carry on a conversation as we do by means of words that are spoken and can be heard. But they do communicate with each other, and their manner of communicating can, for our purpose, be called speech. An angel speaks to another angel simply by sending or "beaming" an idea or a message directly from his mind to the mind of the other angel. To use a limping example, I can strap a small mirror to my forehead and reflect the light of the sun directly into your eyes and send you a message in this way. But in the case of the angel there is no question of beam-

ing a reflected light to another angel. He sends out the thoughts which are in his mind and he has no need even of air waves to carry or send his message to the other angel. So, too, the angel who is spoken to knows at once that he is being addressed and he can answer in the same way.

When an angel talks he does not have to grope for the right word or expression, or talk loudly to emphasize a point, or use gestures or facial expression. Absolute privacy covers this angelic conversation so that only the two angels who are conversing know what is being said. You see, they never have to worry about exchanging confidences and being overheard in the midst of a crowd or on a party line.

Angels talk to God, too, telling Him of their love and adoration and from God they receive instructions about their work of keeping things in order in the world. And the angels do have a lot of things to do in this world of ours. If we think only of the guardian angels who are at work taking care of every human being upon the earth, we can see that there are millions of angels kept busy at this one task alone.

But before we get around to the angels who watch over us as guardians, we had better recall just to what extent an angel can get his foot inside the door of our world. Can he force his way in? Can he come into our life and into our home of the earth, rearrange the furniture and change the color scheme? Can an angel really use his power to move a mountain or to hold a soft feather motionless against the force of a tornado? Can an angel dig a ditch or patch a roof or cook a meal? Yes, he can.

We must not overdo it and say that an angel can do practically anything in this world of ours just as the whim of the moment caresses him. An angel cannot work miracles. He cannot create

new things, nor can he change one thing into another. For example, he cannot change a five dollar bill by handing you five singles which he snatches out of nowhere; nor can he change it by making it become a piece of gold. But he could make five dollar bills in the same way our government printer makes them, and he could make the paper and ink and printing presses, too, and do it all better than anyone here on earth. He can dig gold and diamonds from the earth to make rings and jewels; he can paint a picture or carve a statue from wood or marble, but he cannot change the wood to marble or make the statue live.

When an angel goes to work he must respect the laws of nature; and when he goes to work for us in particular as our guardian, yes, he can do much, but in certain ways his hands are tied.

It would be wonderful if our guardian angel could open a sort of trap-door in our head and pour in even a small part of the knowledge that is his or that we should like to possess. But an angel can no more pour knowledge into our mind than we can get the contents of a book into it by rubbing the book against our head. As we said before, your angel does not even know what thoughts are in your head.

True, an angel could stick your nose into a book to show you the answer to some question that is troubling you; he can flash pictures on the screen of your imagination which is much different from your mind in about the same way as your body is different from your soul; and by flashing these pictures on your imagination he can help you to understand a truth or furnish you with an example to clarify what you are trying to say. He can work on your senses of smell and taste and sight and feeling. Because he can do that, he can make you feel chilly even before you go out-

doors to make you take your top-coat with you, because he, good weather-man that he is, knows that it will be rather cold when you come home late at night.

Just as an angel cannot touch your mind directly so he cannot move or force your will just by giving it a good shove. He cannot make you choose to get up so you will be on time for mass on Sunday morning, but he can make you get up by throwing you out of bed or collapsing the bed beneath you. He can lead your will to the right choice by working on your imagination, showing you a picture of how cheap you will appear walking in late on your appointment with God on Sunday morning. The door of our mind is closed to the angels and our will is free from their direct interference; but the wide spaces of our senses and imagination are an unfenced open field where an angel may roam as he will.

Perhaps it would be quite a blow to your confidence in your ability to get along in the world on your own to find out how much your guardian angel does for you every day and every night too. Perhaps it is a surprise to you to learn that you probably have not only one guardian angel but a number of them. It could be that you are helped and protected by the guardian angel of your country, your city, your diocese, or parish, or by the guardian angel of the class of workers to which you belong.

Surely, with all this outside help from angels, we ought to get along rather smoothly. But we do have accidents; we make mistakes; we stumble and we fall. We do things that make us sick physically and we do things that make us sick spiritually, that is, we commit sin. When any one of these things happens we have no reason for suspecting that our guardian angel is falling down on the job. The big job our guardian angel has to do is to help us get to heaven; and

The Liguorian

remember, we are free after all to choose to sin and to go to hell even if all the angels of heaven are trying to hold us back. Our will is free and untouchable. As for bumps on the head and skinned shins when we stumble and fall over the bucket somebody left on the stairs, well, one way of answering that is to say that maybe your guardian angel is sick and tired of seeing buck-ets on the stairs, or maybe he is trying to get the idea across to you that you must watch your step a little more in general than you are doing now, or that you must get a better light put up above the stairs where you fell.

Sometimes it may occur to us to wonder what our guardian angel does when we commit sin. Parents, I suppose, carry a tremendous burden of grief and anguish when they see their child doing wrong. All of us know the bitter taste

we can have in our mouth when our good advice is laughed at or when our self-sacrificing help is brushed aside sneeringly. Not so an angel. He does his work of helping us as well and as thoroughly as he can; and if we fail even most shamefully, his mind is eternally at peace and cannot be disturbed by what we call failure, defeat or frustration. His mind is eternally at peace because it is in possession of all truth, all goodness, all beauty because he sees God eternally face to face.

So, too, shall we be eternally at peace when we have finished our work, hand in hand with our guardian angel; for in heaven we too shall see God, all truth, all goodness, all beauty; and we shall never more be disturbed by any pain, or grief, or sorrow, because eternally we shall see God face to face.

Irregular Rhymes Concerning Certain Small Coins

1c

I am a penny
It takes a good many
Of me to buy any
Thing you wish to name;
I regard with affection
The Sunday collection:
Brother, there's where I come into fame.

5c

Take the case of the nickel
In amount rather fickle
It won't buy a steak
A show or a shake,
But remember this, sonny,
In church it's **SOME MONEY!**

10c

This present rhyme
Concerns a certain Mr. Thyme
Who never committed a crime
Nor on Sunday ever gave more than a dime.
Oh marvel of mediocrity, Mr. Thyme!

\$1

If the pastor in his basket sees a buck
He regards it as sheer luck.

LGM

Readers Retort

In which readers are invited to express their views about opinions set forth in *The Liguorian*. All letters must be signed, and full address of the writer must be given. The editors reserve the right to condense long letters.

Richmond, Virginia

"I accidentally came across the August *Liguorian*. I am not a Catholic, but unlike Catholics, I am allowed to read your Catholic magazine or any other magazine I care to read. I read the article, 'The Catholic Religion is Sane', and I cannot help but defend this item in it: 'If a Protestant is a real Protestant, he must maintain that all his Christian beliefs are contained in a book, the Bible, which he as a Protestant can never never prove to be inspired by the Holy Ghost!' Indeed we do maintain that all our Christian beliefs come from God's holy word. Where else should one go but to God's word? 'Thus saith the Lord,' is of far more consequence than 'Thus saith the church or priest or Pope.' As for proof, we have only God's word: 'All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' . . . In the second place I wondered why Joe and Judy Murphy (in the same article) wanted a religion at all. They say they didn't want one unless they could do as they pleased, by smoking, dancing, playing cards, gambling and drinking. All these things are wrong according to the Bible. . . .

A Baptist, Mrs. E. F."

We are sure that our correspondent is very sincere, and deeply imbued with a loving knowledge of the Bible, from which she gives us many quotations besides the ones we have room for above. But she is unaware of the historical fact that she would not have a Bible to quote from if it were not for decisions made by the Catholic Church. We agree with her

perfectly that the Bible is the word of God, and that all the Bible must be accepted as God's word. But how do we know, or how did anybody ever know, what is the Bible? Only from the authority of the Catholic Church, which decided hundreds of years ago, before there were any Protestants, what books belonged in the Bible and what did not The Bible nowhere condemns moderate drinking, clean dancing, innocent games of chance. It does condemn every abuse of these things.

The editors

St. Louis, Missouri

"My husband is not a Catholic, so I subscribed to *The Liguorian*, knowing that he would need it, and I thought it would be a good Catholic magazine. And when I received it and began reading, I was sure I was correct. That is, until I came upon the letter from one of your readers in which he said he did not care whom his daughter would marry, *even if he were colored*, so long as he was upright and honorable. This actually nauseated me. I never heard of anything so degrading and disgusting. Thank God, my husband didn't read it. I'd hate for him to think that that was the Catholic attitude on the social problem. I have nothing against the colored people and believe they should have every advantage. But I would never consider permitting a child of mine to marry one. It is odd that you that preach such a thing will never have a son or daughter of your own. Maybe that is why you can be so broadminded about other people's children. I know in my

The Liguorian

heart that this is not the universal teaching of the Catholic Church, and for that I am thankful. *Don't send me any more Liguorians.*

Mrs. S. W. K."

It is too bad that this lady, rejecting future copies of THE LIGUORIAN, will not be able to see our reply. She is nauseated because a previous correspondent expresses the views that all men are brothers, regardless of the color of their skin; that marriage is a right belonging to individuals, and that it is up to them to marry whomsoever they please, so long as they observe God's laws pertaining to marriage. This is God's law, and it is the universal teaching of the Church, no matter how much it may nauseate those who follow the prejudices of their hearts rather than the faith of their minds.

The editors

Brooklyn, New York

"*The Liguorian* has many interesting articles and much useful information. But I have one comment to make on the story in 'Prods to Perfection' of the young man who went insane crying: 'I sent her to hell.' This story was written up some years ago in one of the Jesuit magazines and I have heard it used on missions. To tell the truth, it is so horrifying that it almost offends. I think that priests who are protected from the world's contamination, whose lives are dedicated to God, do not realize what such a story might do other than awaken a guilty conscience and arouse a fear of hell. The majority hearing it are so shocked that they become incredulous, or angry at the thought of eternal perdition for such a beautiful girl. Its starkness and crudity are hard to describe. Do such stories, even if true, really awaken consciences? . . . Every mature Catholic understands the necessity and inevitability of hell and that we choose hell deliberately. It seems to me that if a person cannot be deterred from hell by the

teachings of the Catholic faith, strong emotional appeals will not be very lasting as lessons and will, unfortunately, be soon forgotten.

M.H."

You have a wrong impression of what the priest's freedom from the contamination of the world means. If he is working in the midst of souls, he has more knowledge of the sins of mankind and more experience of souls dying suddenly and without preparation, than anyone else in the world. Moreover, he has seen such happenings as that described in the story referred to, perhaps not with the same dramatic detail, but with the same horrifying reminder of the terrors of dying in sin. He thus becomes consumed with the desire to prevent other such deaths. It is, alas, not true that intellectual conviction of the truths of the faith is sufficient to keep souls from hell. The realities of both heaven and hell must be impressed on the imagination, and such impressions do often last for a lifetime.

The editors

Chicago, Ill.

"I humbly suggest to you people that you restrict your articles to the faith and refrain from advising your readers that it is sinful to neglect a doctor's orders. (See *Thought for Shut-in*, September). It is not spiritually wrong to refuse his medications. I further suggest that if you want to make official pronouncements on physical ills, you include in your twelve years of training a complete study of anatomy, physiology and the other subjects which would indicate to you the false foundation on which the theory of medicine rests. I have attended three chiropractic colleges during the past five years, and, though there is much yet to be learned after fifty-seven years of chiropractic science, it has proved beyond a doubt the most efficacious means of maintaining and regaining health. You deny the goodness of God

The Liguorian

when you intimate that bodily imperfections must be treated by putting manufactured items into the body. God made the body perfect, yet our learned physicians say 'Remove the tonsils, or the appendix, or the spleen, etc.' Perhaps I should cease, because I realize that my biggest sin is anger at the medical profession. Aside from the article I take exception to, your magazine is truly fine. We pass it around. But please confine your articles to things other than medical advertising.

J. P. D."

If the body is perfect, why does it need chiropractic treatment? And what does a chiropractor do when a person suffers a ruptured appendix, and poison is seeping through the entire system? While the chiropractic treatment is only 57 years old, medical practice is thousands of years old, and it has reached many certainties as to the proper treatment of diseased bodies. It is true that there are still many uncertainties, but it is naive to say that the chiropractor has solved them all. It is God's will and command that men use their reason to preserve their health and restore it when it is shattered. Reason commands that they look to experts and obey them when they are helpless of themselves. This teaching is a necessary part of the training of every priest.

The editors

Omaha, Nebraska

"I enjoy and thoroughly agree with ninety-nine per cent of your articles, but a couple of months ago, you carried an article lauding Catholic hospitals, which my experience leads me to believe was pure propaganda. My wife had a baby girl born at a Catholic hospital a few days ago. She was taken to the hospital with final labor pains, and, because the doctor (who had been called) had not yet arrived, was made to wait, strapped down and in pain, for a half hour until the doctor came. There is no

good reason why the Sisters and the nurse could not have permitted the baby to be born at once, even if the doctor was not there. It would have saved my wife the half hour of agonizing pain. It seems unbelievable that such things can happen in America, but above all, in a Sisters' hospital. I always thought I'd be proud if one of my daughters would become a nun. After this experience with Sisters, I would try to dissuade any girl of mine from any such notion.

W. F. W."

It is strange how differently different people may look at the same problems. We know a case in which a Catholic hospital was all but sued because the Sisters did not wait a few minutes for the arrival of the doctor for a delivery. Complications arose in what had been expected to be a normal birth, and the hospital was blamed for not having the doctor there. We do not say that mistakes cannot happen, nor that faults cannot be committed in Catholic hospitals, nor that doctors are always free from guilt. Wherever there are human beings, there can be mistakes and sins. But because there are two ways of looking at the case presented, we beg our correspondent to soften his bitterness with understanding, and above all, not to be so foolish as to reprobate all Sisters and Sisterhoods.

The editors

Memphis, Tennessee

"I came across your very excellent magazine quite by accident in the home of a friend some weeks ago, and was very much impressed with its format and contents. He very generously gave me two or three back copies which he had on hand after reading them and I immediately wanted to be numbered among your subscribers. In a day when so many religious magazines tend to skip over the important aspects of man's existence in relation to God, it is refreshing to read a publication which treats the mat-

The Liguorian

ter in such a forthright manner as does your magazine.

H. J. P."

Lansing, Michigan

"While visiting in Alhambria, California, recently, I had occasion to read several of your *Liguorians* and I enjoyed them very much. I was especially interested in the article in the September issued entitled 'Before there were Labor Unions'. It is one of the best that I have ever read on the subject and there is nothing in it at which anyone can take offense. It should be in pamphlet form and I would like to see it circulated in all the churches of the land. Why couldn't a national committee be formed to select pamphlets such as this would be, and have them publicized one at a time, in all Catholic Churches on Sundays?

F. D. C."

Keep working for a good idea like this on a local scale, and some day it may grow into a national practice.

The editors

Worcester, Massachusetts

"If, as you say in *THE LIGUORIAN*, it is necessary, if one is in the single state, to become engaged in some religious or charitable enterprise to insure the salvation of one's soul, there are hundreds of us who do nothing of the sort. Is there some sort of religious order of women whose members are permitted to live at home because of family obligations, advanced age, poor health, etc.? I do not refer to third order affiliation. I have heard rumors about such an order. Perhaps if information on this were made available to us, we would do something besides coasting along. . . .

Miss N. N."

A girl or woman who has obligations to her family, or who has poor health, would not be in a position to join a genuine religious order, not even one that might, for special and approved reasons, permit its members to live at

home. For those who cannot become religious we recommend: 1) consideration of the vow of chastity (cf. LIGUORIAN, September, 1950), and the design for living outlined there; 2) active participation in a third order, which can adequately transform lay life into a supernatural calling, and should not be excluded from consideration; 3) some spare time activity in an organization such as the Legion of Mary, or the Catholic Instruction League, or some society that does charitable or mission work. When we say that some religious or charitable activity is necessary for single persons in the world, we do not mean extraordinary things such as becoming an actual religious while living in the world. We mean utilizing the ordinary opportunities that are open to all and neglected by many.

The editors

Galesburg, Illinois

"Catholic magazines are passed around by my family, and I have just seen the March issue of *THE LIGUORIAN*. The letters in 'Readers Retort' on Pope Innocent III and Purgatory inspire me to ask for the names and addresses of the writers. I should like to send them some booklets on 'The Sabbatine Privilege' and the benefits of wearing the scapular. The Blessed Mother promised St. Simon Stock that if we keep the commandments and wear the scapular with devotion, we would be liberated from Purgatory on the first Saturday after our death. This consoling promise should be widely known.

Miss Hortense Farrell
274 W. Brooks St.
Galesburg, Ill."

Miss Farrell's address is given in order that anyone else who is interested in the above subject may write to her for authentic information.

The editors.

Judas Iscariot the Unbeliever

Further clues in the case of Judas Iscariot, each one with its own salutary lessons for all Christians.

R. J. Miller

WHAT WERE the motives behind the crime of Judas Iscariot in betraying his Lord? In recent *Liguorian* articles we have been treating "the case of Judas Iscariot" as though we were "investigators" assigned to the crime, searching for "clues" in the Gospel record, and making our deductions from the evidence they supply.

Thus far we have examined a variety of clues: the clue of the discarded purse and the clue of the broken halter; the clue of the missing treasurer; the clue of the quarrels, the clue of the kiss, and the clue of the cynical question; the clue of the wasted ointment and the clue of the bungled opportunities.

What we have been able to deduce from the evidence they supply is that besides the motive of avarice, there was also in the soul of the traitor a general disgust with the poverty-stricken life being led by Jesus Christ; likewise the motives of disappointed ambition, pride, and resentment for injuries he fancied he had received from Our Lord.

We have also discovered evidence to show that Judas Iscariot was devoid of genuine faith in Christ. Hitherto we have treated this feature of the case more or less in passing. In the present article, however, we shall take up several clues that supply significant evidence on Judas Iscariot as the unbelieving apostle.

To begin with, whether the traitor ever gave generous belief to Christ is a matter open to question. On the one hand, it hardly seems possible that Our Lord would choose a man for one of His twelve apostles when He knew that

from the outset there was nothing whatever of a docile or receptive character in the man. On the other hand, Christ Himself said to His apostles, long before His passion and death:

Have I not chosen you twelve,
and one of you is a devil?

Perhaps the best answer to the problem is that in the beginning Judas was more or less like the rest of the twelve: following Christ with rather hazy ideas as to just where they were heading, but predominantly animated by hopes of some kind of earthly kingdom to be established by the Master. And then, as time went on and the grace of supernatural faith was offered little by little, the others proved receptive to the grace, whereas Judas rejected it and clung obstinately to his worldly ideas, with a corresponding growing contempt and disgust for the way of poverty and the absence of worldly glamor that was being offered by Jesus Christ. And it was this obstinacy in rejecting the grace of faith, together with the pride and contempt that went with it, which prompted Our Lord to say:

Have I not chosen you twelve,
and one of you is a devil?

Our Lord uttered these fearful words a full year before His passion. It was the day after the multiplication of the loaves, when He had fed five thousand men, not counting women and children, with five barley loaves and two fishes; it was also the day after the miracle of

His walking upon the water of the Sea of Galilee at night, when the apostles had thought He was a ghost, and He had reassured them by crying out:

Have confidence; it is I!

Now He had just completed His long discourse predicting the Holy Eucharist in the synagogue at Capharnaum.

The task we now set before ourselves is to examine these events in some little detail, to see what evidence they supply that would serve to convict Judas Iscariot as a devil of unbelief.

The span of time covered by the events we are considering is only two days, or rather an evening, a night, and a day. And the events themselves, or the clues, are really four. First there is the multiplication of the loaves. Next, there is the attempt by the people, after this miracle, to make Our Lord an earthly king and its strange sequel: Our Lord's energetic refusal, and what concerns us particularly here, His forcing the apostles to get into their boat and take off across the water into the night and the storm. Thirdly, later that night, there is His coming, walking upon the water to the apostles as they struggled against the storm; their terror at the apparition: "It's a ghost!", His reassuring words, then Peter's cry: "Lord, if it be You, tell me to come to You upon the water;" Christ's invitation, Peter walking upon the waves, then sinking, finally being rescued by Christ. And the fourth event is Our Lord's prediction, the next day in the synagogue at Capharnaum, of the sacrament of the Holy Eucharist, with its own sequel: some of His followers being offended at His language and going away, and Our Lord's concluding words to the apostles:

There are some among you who do not believe. . . . Have I not chosen you twelve,

and one of you is a devil?

Our evidence for the unbelief of Judas in this sequence of events, then, comes down to four clues: Judas and the loaves, Judas and the unwilling king, Judas and the ghost upon the water, and Judas and the Holy Eucharist.

Every one of these clues has stirring dramatic features of its own and could be developed into an interesting or tragic or thrilling story by itself. In our present "investigation", however, we shall confine ourselves to sketching them more or less in outline, with the main purpose of bringing into relief the evidence they contain for the sin of unbelief in the traitor apostle.

First, then, to form a kind of perspective on the entire sequence of events: if we study them carefully side by side, so to speak, there is one definite feature we find they all have in common: in every one of them, what Jesus Christ was seeking to evoke in His followers was *faith in Himself*.

The multiplication of the loaves was a miracle worked out of compassion for the hungry multitudes, but also definitely to rouse and strengthen faith. Then the forcing of the apostles out upon the stormy sea at night called for faith, though in a different way: Trust Me, it meant, I know what I am doing. And if they were still tempted to doubt or complain or lose trust in Him, then the walking upon the water was a startling, even frightening call for faith again: "Have confidence," He called out to them; "have confidence; it is I!" Finally, next day, the promise of the Holy Eucharist was a demand for faith above all. "He that believes in Me has everlasting life," was its very watchword; and when some of His hearers expressed themselves as offended and incredulous by it: "This is strange talk; who is going to listen to it?" Our Lord did not

The Liguorian

condemn their failure to understand, but their refusal to believe:

There are some among you who do not believe.

Christ, then, was demanding faith in a very special way in this series of events. But what evidence is there to show that Judas Iscariot was one of those who "did not believe"; or if, as Our Lord said, he was a devil, that he was precisely a devil of unbelief?

There is the general guiding clue at the very end from the lips of Our Lord Himself: He condemned those who refused to accept His doctrine because of their unbelief; and then followed up that condemnation by calling Iscariot a devil. Surely we are entitled to link these two statements of Jesus Christ.

In particular, we may summarize the evidence by giving a significant text from the Gospel record for each of the four clues. For the clue of Judas and the loaves, it is the comment of St. Mark regarding the reaction of all the apostles to the multiplication of the loaves:

They had not understood about the loaves, for their heart had been blinded.

For the clue of the unwilling king it is St. Matthew's words describing what happened when the crowd wished to make Our Lord king:

At once Jesus compelled His disciples to get into the boat and to go ahead of Him across the water.

For the clue of the ghost upon the water it is St. Peter's whole-souled cry:

Lord, if it be You, tell me to come to You upon the water!

And for the clue of Judas and the Holy Eucharist it is the words of Our Lord already quoted:

There are some among you who do not believe. . . . Have I not chosen you twelve, and one of you is a devil?

We may freely admit that our evidence is circumstantial in each of the clues; but since in all of them faith in Christ was of the essence, and Our Lord did call Judas a devil, it is entirely legitimate for us to make the most of whatever evidence we can discover that links Iscariot and unbelief.

Coming now to examine the clues in detail, what can be the meaning of St. Mark's words?

They had not understood about the loaves, for their heart had been blinded.

The miracle of the multiplication of the loaves was in its way a prefiguring of the Holy Eucharist, as theologians tell us. Just as the small supply of bread was multiplied to feed each person in the multitude, so Our Lord present in the Sacred Host multiplies Himself, so to speak, to be really and completely received by every person who approaches Holy Communion.

Well, the apostles surely did not understand this "about the loaves" at that early date. But there was something else they failed to understand, more fundamental still: they did not see that Our Lord wished to prove His divinity, that He was calling for absolute faith and trust in Himself, by the multiplication of the loaves.

What did they "understand", then? What did they see in the miracle?

Briefly, they saw two things: at first it was only a matter of more work for them; and then, when they began to catch the enthusiasm of the crowd, it

meant that Our Lord was performing a kind of showman's trick to win popularity and fame; a demagogue's way of starting a revolution to put himself on the throne.

Their first mistake is connected with the clue of the loaves; the second with the clue of the unwilling king. And in each case, we can readily see Judas Iscariot playing a leading part.

If all the apostles, as St. Mark says, "had not understood about the loaves," then Judas Iscariot, the devil, had understood least of all. Let us try to reconstruct the scene of the loaves, at least in outline, as it involved the deviltry of the Iscariot.

St. John the Evangelist says later in his Gospel that Judas cared nothing for the poor. Whether they went hungry or not, then, was nothing to him except insofar as it meant inconvenience for himself. In this case, it so happened that it did put more work upon him. With the other apostles he had at Christ's command to get the milling throng seated in orderly fashion on the grass; and this must have been no small chore for twelve sweating fishermen contending with ten thousand enthusiastic admirers of the Master. Then he had to do his share in distributing the miraculous loaves and fishes among the thousands, with their impatience, their quarrelling, their mutual complaints, their quarrelling children and squalling babies. And when they had all "eaten and were filled", the Master imposed still another wearisome job:

Gather up the fragments lest they be lost,

and the apostles had to take baskets and go through the disagreeable and backbreaking business of picking up the sticky dirty crusts and fishbones. The Evangelists say there were twelve baskets, seemingly one for each apostle; at

least St. John Chrysostom thought so, for he says: "Judas had his basket too," and as he lugged it to and fro, bumping into the feasters beginning to move about after their miraculous banquet, putting it down and lifting it up as it got heavier and more awkward, it is not hard to conjecture the tenor of his sour reflections.

"Here he brings us over to this place for a rest: 'come aside to a quiet spot and rest a while,—that's what He said this morning before we left Capharnaum and came across the lake. 'Quiet spot'? What a joke! It's a stinking madhouse. And 'rest'? I haven't been overworked like this since I met the Man. What does He think we are? Slaves? Beasts of burden? Hewers of wood and drawers of water? And these 'fragments'! What's the idea, anyway? What are we going to do with them when we get them? Haul them back in the boat with us to Capharnaum?"

Petty, selfish, self-pitying, unbelieving bitterness, in other words, was the devil's reaction of Judas Iscariot in the very midst of one of the Lord's most magnificent demonstrations of compassion and power. He had been granted the distinction of sharing in this manifestation of divine glory; he touched it with his very hands; and yet he "did not understand about the loaves," except to rebel inwardly at the glorious burden he was privileged to bear.

"Inwardly"; but did he confine his grumbling to himself? Or did he have a hand in the fact that the other apostles too did "not understand about the loaves"? Is there any evidence to show that he exercised an evil influence on their own tardy understanding?

Our clue text for "Judas and the loaves" supplies at least circumstantial evidence for the answer:

They had not understood about the loaves,

for their heart had been blinded.

May we not deduce from this clue that the devil of unbelief in Judas Iscariot had a share in the lack of understanding on the part of the other apostles? That his grumbling roused them to discontent too? Of course there probably were other influences at work: their own limited earth-bound outlook, the general slowness they manifested throughout the Gospel story to rise to the level of generosity and faith demanded by Christ. But even here we may trace the evil influence of Judas Iscariot. If the apostles failed, as they did in general through Our Lord's public life, to respond as quickly as they should have to His demands for faith in Himself, and if Christ called the traitor a devil precisely in connection with the unbelief of His followers, is it not perfectly logical to deduce that the traitor had had a hand in the work when "their heart had been blinded" about the loaves?

But, the doubt may come, if Judas was as black as all that, he would have given himself away. The other apostles would have found him out and turned

away from him.

Or would they? The Gospel is full of clues that reveal the apostles as not particularly brilliant in perception; and while Christ declared that Judas was a devil, we ourselves have seen and examined clues in his case which show him very plainly to have been a clever devil. The clue of the quarrels, the clue of the missing treasurer, and the clue of the cynical question reveal him as the smart operator, the superior person looking down with mockery on the simplicity and dullness of his companions.

And so we conclude that on the evidence in the case, namely Christ's branding Judas Iscariot a devil, the Evangelist's declaration that the apostles did "not understand about the loaves, for their heart had been blinded," and the circumstances involved in the case, that in the actual working of the miracle of the multiplication of the loaves Judas Iscariot was a devil of unbelief, and a clever devil to boot who succeeded in insinuating something of the devilry of his own unbelief into the other apostles, and thus "blinded their heart."

In Praise of the Ordinary

If we would really bring before us what is both the highest blessedness in God's service, and also in fact the ordinary portion of good men, we shall find it to consist in what from its very nature cannot make much show in history: — in a life barren of great events, and rich in small ones; in a life of routine duties, of happy obscurity and inward peace, of an orderly dispensing of good to others who come within their influence, morning and evening; of a growth and a blossoming and bearing fruit in the house of God, and of a blessed death in the presence of their brethren. Such has been the round of many a pastor up and down Christendom, as even history has recorded, of many a missionary, of many a monk, of many a religious woman, of many a father and mother of a family, of many a student in sacred or profane literature, — each the center of his own circle, and the teacher of his own people, though more or less unknown to the world.

Cardinal Newman



For Wives and Husbands Only

D. F. Miller

On Dictatorial Husbands

Problem: My husband is in many ways a good husband. He is also a good Catholic, receives the sacraments often, despises birth-control, reads Catholic literature, etc. But he never permits me to make or even to suggest a decision involving both of us. He makes all the decisions, no matter how intimately I may be involved. He will discuss some of these things with outsiders, will take their advice and even change his course at their suggestion, but he never asks for my opinion and never takes it when I offer it. How does a wife get used to being completely ignored in this way?

Solution: Only, we may answer briefly, by the grace of God, combined with a constant effort to cultivate patience, prudence and tact. Now for some particular observations that should be incorporated in your own attitude.

First, be thankful that you have what you call a good Catholic husband, who does not, with all his faults, make it difficult for you to live up to your faith and to save your soul. You will feel grateful for this if you only realize that often a wife has to stand for dictation from a husband who uses it to try to ruin her soul, over and above making ordinary decisions for her or without her. You are less badly off than such wives.

Secondly, be mindful that your husband has a kind of tyrannical temperament that he has never learned to discipline. He really thinks that he knows it all, as far as you are concerned. This, of course, is childish on his part. He just is not mature enough to realize that the partnership of marriage requires give and take, with a full measure of respect for the judgment and wishes of the partner. You will not change his opinion of his superior wisdom merely by butting your head against his will.

Thirdly, resign yourself to a certain amount of dictation, but use some of the feminine wiles that are so justly famous to get around him once in a while. I suspect that you have learned long since to do this. I suspect too, that you have a pretty strong will of your own, which makes it especially difficult for you to be left out of the making of decisions. If you were a mouse you wouldn't mind it at all. But as you are what you are, use spiritual motives to accept with peace, the dictation you cannot avoid with peace.

Prods To Perfection

Anecdotes and quotations from real life, designed to inspire practices that should be second nature to the Christian.

J. P. Schaefer

Each year at this time, Holy Mother Church presents us with a vivid reminder of one of the greatest acts of charity which we are capable of performing here on earth — namely, prayer for the poor souls in purgatory. She dedicates the entire month of November to them, has established a special feast on November 2nd for their liberation, and grants special indulgences to the faithful for the benefit of the suffering souls on this day. All of this, in addition to bringing comfort and relief to the souls in purgatory, is intended as a reminder to us of departed loved ones and friends who, perhaps, because of our forgetfulness and preoccupation with other things, may still be awaiting their day of liberation from the cleansing fires of their temporary prison. May the following illustrations and anecdotes inspire your charity even more during this month of November.

Every priest is permitted to say three Masses on All Souls' Day. In the first of these Masses the priest recites the following prayer. If it is at all possible, attend Mass on that day and join your prayers for your departed loved ones with those of the priest as he prays: "O God, Creator and Redeemer of all the faithful, grant unto the souls of Thy servants and handmaids the remission of all their sins; that through our pious supplications they may obtain that pardon which they have always desired."

On her death-bed the great Saint Monica said to her son Augustine: "Place my body where you will; I ask of you only one thing, that you remember

me at the altar of the Lord."

It is related that when the father of St. Catherine of Sienna lay on his death-bed, Catherine was wrapped in ecstasy, seeing and speaking to Our Lord. She asked Jesus to free her father from purgatory and to charge her with the suffering he would have had to suffer in purgatory. Our Lord granted her prayer. Her father died in complete happiness. From that moment she was seized with severe sufferings. These, it is said, she endured until the moment of her own death.

A sick man once became so impatient at the length and severity of his illness that he begged of God either to restore him to health or to take him out of the world altogether. God sent an angel to offer him the choice of suffering either the pains of purgatory for three days or those of his sickness for another year. Thinking that the three days would soon be over, the sick man chose the three days in purgatory. According to his wish he died and went to purgatory. He was there but one day when, imagining that the three days and even more had expired, he grew anxious and exclaimed: "I must have been here more than a month. Perhaps, he who appeared to me was not an angel after all." At this the angel appeared to him once more, congratulating him upon completing the third part of his atonement. "What!" exclaimed the suffering man; "no more than that?" "Yes," replied the angel, "you have been here but one day; your body is not yet buried; they are even now carrying it to the grave."

A Franciscan monk, regarded as a

Saint by his confreres, died at a Paris monastery. In the same monastery dwelt a learned theologian who deliberately refrained from saying Mass for his deceased brother because he thought it unnecessary to help one who, as he thought, was already high in glory. But in a few days' time the deceased monk appeared to him and exclaimed mournfully: "Dear Master, for God's sake, have pity on me!" Terrified, the theologian exclaimed: "Holy soul, what do you want of me?" "Masses, Masses," was the eager reply, "that I may be released from my torments."

There is a beautiful painting which exemplifies the power of the Holy Mass when applied for the poor souls in purgatory. It pictures a priest at the altar, at the consecration of the Mass, holding aloft the chalice. Drops of the Precious Blood are dripping from the chalice and falling below into the fires of purgatory. There the holy souls are depicted raising their arms eagerly toward the altar. As the drops of the redeeming Blood of Christ fall into the flames and touch the poor souls, their guardian angels are shown raising them from purgatory and transporting them to heaven.

Theologians tell us that the torments of purgatory are comparable to those of hell, with this one great exception, however, that the holy souls endure their sufferings with the patience born of the knowledge that their afflictions will be crowned with the eternal glory of heaven. But the poor souls are unable to shorten their own time of suffering, for the time for merit has ceased with their death. Their speedy or delayed entrance into heaven, therefore, rests entirely in the infinite mercy of God and in our charity. This, then, is one of the greatest acts of charity which we can perform — prayer for the poor souls — for of all God's creatures they are the most helpless. Our charity towards them can

be manifested in a number of ways. First of all and principally, we can have Masses said for them and offer for them a share in the Masses which we attend and offer with the priest. The Mass is the most perfect prayer which you can offer to God, containing as it does the infinite merits of our Redeemer, Jesus Christ. One Mass, therefore, is capable of emptying purgatory, if God so wills. Throughout your whole life, then, offer the Holy Sacrifice for the souls of your departed loved ones as often as possible. We can, secondly, manifest our charity towards the poor souls by other prayers for them, especially by the recitation of such prayers as have been indulgenced by Holy Mother Church. By offering indulgences for the recitation of certain prayers, the Church, as it were, reaches into the treasury of the accumulated merits of Christ and the Saints and offers them to us, that we, in turn, might offer them to the holy souls as a partial or total remission of the punishment due to their sins. On All Souls' Day the Church offers to us for application to the poor souls a special kind of indulgence, known as the '*Toties Quoties*' indulgence. As often as you visit a church during the period from noon of Nov. 1st through November 2nd you may gain a plenary indulgence applicable only to the poor souls. The conditions for the gaining of this indulgence are few: the recitation of certain prayers in church, and the reception of the sacraments either eight days before or eight days following All Souls' day. In your charity, on this All Souls' Day, during this whole month of November, and, in fact, during the remainder of your life, please do not be heedless of the pitiful plaint of the poor souls echoed in the liturgy of the Church: "Have pity on me, have pity on me, at least you my friends."

Voice from the Vatican

What the Popes have said about topics of great import for the people of all time.

F. B. Bockwinkel

The Voice from the Vatican speaks on many occasions. Sometimes it speaks to individuals; at other times to organizations. Sometimes it speaks to classes; at other times to countries. The Voice may be raised in defense of some good, or in invitation to abolish some evil. But whenever this Voice is raised, it is always for the same purpose, to lead men away from the dangers which threaten them, and to bring them closer to God. Many times in the past centuries Christ's Vicar on earth has spoken on the necessity of prayer, and especially prayer united with penance, as the means to attain this purpose.

Pope Pius XI in his Encyclical, *Divini Redemptoris*, On Atheistic Communism, published March 19, 1937, writes: "And so, as a final and most efficacious remedy, We recommend, Venerable Brethren, that in your dioceses you use the most practical means to foster and intensify the spirit of prayer joined with Christian penance. When the Apostles asked the Saviour why they had been unable to drive the evil spirit from a demoniac, Our Lord answered: 'This kind is not cast out but by prayer and fasting.' (Matthew, XVII, 20). So, too, the evil which today torments humanity can be conquered only by a world-wide holy crusade of prayer and penance."

Pope Pius XII, on April 15, 1942, in a letter to the Cardinal Secretary of State, wrote: "But if she (the Mother of Christ) has such power with God, she has no less love for us since she is the most loving Mother of us all. With strong faith and fervent love, therefore, let all go to her, and let them bring not only suppliant prayers, but also devout works of penance and charity by which the Divine Justice, violated by so many and such great sins, may be ap-

peased. For prayer, We use the words of Our most wise Predecessor, Leo XIII, brings it about 'that the soul is sustained, is strengthened for difficult tasks, and is raised to the divine; penance brings it about that we have control of ourselves, especially of our body, which is, on account of original sin, the most dangerous enemy of reason and the law of the Gospel. These virtues, it is clear, fit together most harmoniously, help each other, and work together to draw man, born for heaven, away from passing things, and to raise him almost to heavenly union with God'."

Pope Pius XI, in his Encyclical, *Caritate Christi Compulsi*, of May 3, 1932, says: "Mindful, then, of our conditions, that we are essentially limited and absolutely dependent on the Supreme Being, before everything else let us have recourse to prayer. We know through faith how great is the power of humble, trustful, persevering prayer; and to no other pious work have ever been attached such ample, such universal, such solemn promises as to prayer! 'Ask and it shall be given you, seek and you shall find, knock and it shall be opened to you. For everyone that asketh, receiveth, and he that seeketh, findeth; and to him that knocketh it shall be opened.' (Matthew VII, 7-8) 'Amen, Amen, I say to you if you ask the Father anything in My name He will give it to you.' (John XVI, 23)

"Nothing remains for Us, therefore, save to invite this poor world that has shed so much blood, has dug so many graves, has destroyed so many works, has deprived so many men of bread and labor, nothing else remains for Us, We say, but to invite it in the loving words of the sacred liturgy: 'Be thou converted to the Lord thy God.'"

Happenings in Rome

Monthly round-up of significant events in the capitol of Christendom.

C. D. McEnniry

EVERYTHING WE do we should do for God. And whatever we do for God we should do well — even singing. The Holy See has sent out a letter to all the general superiors of religious orders.

First there is a little praise. There was a time, the letter declares, when the Church had suffered such grievous wounds from wars and invasions that almost the only remaining sources of light were the monasteries. There, under the wise directions of their founders, the religious cultivated all the arts, among others the art of giving glory to the Most High God through sacred music and chant.

Then there is a little blame. Little by little, in the course of time, some religious orders have so far forgotten the teaching of their founders as to yield to a certain levity and to allow worldly tendencies to debase the divine praises.

Then there is a little admonition. Let them show their loyalty to the Holy See by faithfully observing the instructions given in this matter, especially the prescriptions of the apostolic constitution, "The Sacredness of Divine Cult," promulgated by Pope Pius XI, Dec. 20, 1928. And let them send at least a few of their members, who are imbued with the genuine liturgical spirit and gifted with musical talent, to the Roman Pontifical College of Sacred Music so that they will be able to return equipped to teach their companions.

Finally there is a little prayer. God grant that, through the intercession of His Servant, Blessed Pius X, all religious orders may so heed the exhortations of the Holy See that sacred music will have a place of honor among them and

become a strong, sweet voice sounding their singular love for the Most High God.

What does the Pope do in a "semi-public consistory"? Here is an example: Bishop Gianelli, founder of the Sisters B. V. M. of the Garden, — Father Bianchi, Barnabite, — Ignatius, Capuchin lay brother, — Aemilia, foundress of the Sisters of St. Joseph of the Apparition, — Mary Dominic, co-foundress of the Sisters of Mary Auxiliatrix, had been counted saints by those who knew them. Several years were allowed to pass so that any undue enthusiasm might die down. Then a minute investigation into the life of each one was instituted in every place where they had lived. This examination was protracted through several years, first, under the direction of the various bishops, finally under the direction of the Holy See. At least two of the miracles obtained through their intercession were submitted to experts in law, in medicine, in psychology, and proved to be genuine. Finally they were "beatified".

Again a number of years were allowed to pass. New, but summary, investigations were instituted. Two more miracles for each one were examined and proved. The commission of judges declared that these Blessed were worthy of being "canonized." The Pope personally reviewed the evidence. The help of the Holy Ghost, which was promised to him, is always with him in matters of such vital importance to all the members of the Church of Christ. But before making an official pronouncement the Pope called a meeting — a semi-public con-

sistory of all the Cardinals, Patriarchs, Archbishops, and Bishops in Rome and its environs. He addressed them thus:

"Well you know, Venerable Brothers, why we have called you here: to consider the cause of five of the Blessed in Heaven, whom we desire (and We believe you desire and the whole Catholic world desires) to see solemnly declared Saints. Their names you know; their outstanding virtues you know; you know too the miracles worked through their intercession. By these miracles God himself seems to have put the seal of His approval upon the testimony to the holiness of their lives. Neither are you ignorant that the commission of experts and judges have examined the cause of each one of these Blessed, and that, eight days ago, first, a private, then a public, consistory was held to pass judgment on the matter.

"From what We have thus briefly stated, you all clearly see with what extreme care and prudence this Apostolic See proceeds in matters of such weight and importance.

"Despite all that, We are determined to deviate in nothing from the traditional procedure. Though We are absolutely certain, from the promise of Christ, the Founder of the Church, that when We give directions in matters of faith and morals, the help of the Holy Ghost will not fail Us, nevertheless, when performing such important duties of Our Apostolic office, We ask for light also from you.

"Wherefore We do not wish to declare officially that these five Blessed are surely in heaven and to propose them to all Catholics as examples of a truly Christian life, until We have heard the judgment of each and every one of you.

"Be pleased then, Venerable Brothers, one after another, in the order of dignity, to state openly your considered

opinion.

(After receiving the affirmative vote of each one, the Pope continued:) "Though We did not doubt that you all would judge as We that these five Blessed should be declared Saints, nevertheless to hear you all, as with one voice, declare and request this, affords Us no little joy. Know then that We are resolved to bestow upon them, in the noble Basilica of St. Peter, the highest honors of the Sacred Liturgy. We feel sure that this will not only redound to the honor of the Church but that it will also prove healthful and fruitful to the Christian people. By Our Apostolic authority We are thus placing before their eyes the lives of these five Blessed for their imitation. And human beings are always more prompt to copy concrete acts than to observe abstract principles.

"Meanwhile join with Us, Venerable Brothers, we beg you, in instant prayer to God that the canonization of these five Blessed may redound to the divine glory and to the beauty and welfare of holy Church."

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Say "Pardon me," "Thank you," "Please." Usage requires this in your dealings with your fellows. Politeness consists in a series of arbitrary performances. You must follow them to show your good breeding and to manifest your respect for others. Usage demands a much more complicated series of performances in the dealings between a government and the diplomatic representatives of another government. Nobody observes these time-honored marks of international politeness more scrupulously than the Pope. His Excellency, Doctor Carl Sommaruga, came to Rome to present to the Pope the credential letters whereby the President of Liberia had accredited him as Emissary Extraordinary and Minister Plenipoten-

tiary to the Vatican.

On the appointed day, at 9:20 a. m. Minister Sommaruga arrived at the Vatican in a Papal car accompanied by Carlo d'Amelio, Supernumerary Chamberlain of Honor of-the-Cloak-and-Sword, and by the Vatican officials Commandatori Iraci and Semprini. He was received at the foot of the stairway of the apostolic palace by the secret Chamberlain of-the-Cloak-and-Sword, Commandatore Gualdi, while a detachment of the Palatine Guard presented arms. Preceded by the usual escort of Sediariis with the Vice-Dean of the Swiss Guard, he mounted to the pontifical apartments, where he was awaited by the Sediariis of the Hall, and where a detachment of the Swiss Guard, of Papal Gendarmes, and of the Palatine Guard rendered him military honors. From there he passed to the Hall of the Tapestries, where he was met by His Excellency, Most Reverend Monsignor Benjamin Nardone, Secretary of the Sacred Ceremonial Congregation, and by Baron Catalano, Chamberlain of-the-Cloak-and-Sword. The Holy Father, apprised of his arrival, betook himself to the smaller Throne Room, where he sat surrounded by the Members of his Antecamera and Count Datti, commanding officer of the Noble Guard. The Minister, previously advised by the Most Illustrious and Most Reverend Monsignor Toraldo, Secret Chamberlain on Duty, and announced by His Excellency Monsignor Secretary of the Sacred Ceremonial Congregation, entered the Throne Room, having on his right the aforesaid Most Reverend Secretary.

In presenting his credential letters the Minister said that the Most Excellent William Tubman, eighteenth President of the Free and Sovereign Republic of Liberia, together with the government and the people, looked upon this occasion as no mere formality but as an

event of great importance. To embrace Christianity, the Minister continued, to embrace the Roman Catholic Faith, connotes an increase of human values. The Republic of Liberia is today taking its place among the Christian nations and by that very fact is marching rapidly along the way which, founded solidly on faith in God, cannot fail to lead to higher progress and civilization. The Minister referred to the express desire of President Tubman to maintain the cordial relations between the Republic of Liberia and the Holy See. Then, speaking in his own name, he assured His Holiness that, recognizing the high honor conferred upon him by this office, he would do all in his power to render, if possible, even more efficacious these relations.

The Pope replied, speaking also in English: "Mr. Minister: The solemn presentation of the letters of credence, by the terms of which His Excellency, the President of the Republic of Liberia, after the retirement of your worthy predecessor, appoints you to the post of Envoy Extraordinary and Minister Plenipotentiary to the Holy See, has provided Your Excellency with an occasion for the expression of convictions which cannot but claim Our fullest attention and warrant Our hearty assent. Your reference to the fact that the free and sovereign Republic is intent on taking its place among the Christian nations makes plain Your Excellency's persuasion that genuine belief in God, the profession of Christian truths and fidelity to the fundamental tenets of the Catholic faith are indissolubly bound up with the sincere and constant assertion of human nature's most authentic and exalted values. At the outset of your noble mission Your Excellency quite properly gives emphasis to a basic truth which is often forgotten, and oftener perhaps deliberately buried in silence, especially today, when far too frequently, the bor-

derlines dividing truth from error are dimmed and confused, with ensuing harm to the community no less than to individuals. True religion and profound humanness are not rivals. They are sisters. They have nothing to fear from each other, but everything to gain. Let each remain loyal to the law of its being while it respects the vital needs and varied outward manifestations of the other, and the resultant harmonizing of these forces will endow any people, engaged in the fulfillment of their varied duties, with the most valuable incentives to real prosperity and solid progress.

"For sundry reasons familiar to anyone acquainted with the history of Liberia the number of Catholics there is still relatively small. All the more gratifying then is the fact that they have been able — thanks largely to their achievement in the field of education and of charity — to gain the esteem and confidence of their countrymen of different beliefs as also the good will of the civil authorities. We cherish therefore the fond hope, relying above all on the fairness and enlightenment of the President of the Republic, that the membership and organizations of the Catholic portion of the Liberian people may continue to be guaranteed that freedom of movement and action to which they are entitled. Our beloved Catholic sons and daughters will surely know how to appreciate and make use of their acknowledged liberty with dignity and with alertness to their responsibilities. They will feel themselves honored to turn to the advantage of their native land, so dear to Us as well, the full measure of well-being and social and cultural progress born of a sound accord between their religious conscience and the national ideals of a people which, like that which you represent, has behind it a past that still is young, and a future so boundless before it.

With these sentiments We pray you, Mr. Minister, to transmit to His Excellency, the President, to the members of the Government, and to all the dear people of Liberia Our greetings and best wishes for their happy and peaceful development, the while We invoke upon them all, and particularly upon Your Excellency, favors in rich abundance from on High."

On his exit from the study His Excellency, Monsignor Nardone, presented to him Their Excellencies, Most Reverend Frederic Callori di Vignale, acting Master of the Royal Chamber, Diego Venini, Secret Eleemosynary, and Canisio van Lierde, Sacristan of His Holiness, as well as the other dignitaries of the Secret Anticamera. Then His Excellency, Doctor Sammaruga, passed through the various halls of the papal apartments where the armed guards rendered him the honors due to his person and to the Government he represented. Accompanied by these high officials he descended to the Basilica of St. Peter. There He was received by a representation of the group of Archbishops, Bishops and Canons who chant the daily office in St. Peter's. Under their guidance he went first to adore the Blessed Sacrament, then he venerated the statue of the Mother of God, and finally the tomb of the Prince of the Apostles. At the entrance of the Basilica he took leave of his hosts and returned to his residence.

When we recall that the man who received these marks of honor in the papal court is a Negro, that the President whom he represents is a Negro, and that his country was founded by freed Negro slaves from the United States, you will understand better that the Universal Church makes no distinction of race or color but treats all children of our one heavenly Father with equal justice and charity.

BIBLICAL PROBLEMS

E. A. Mangen

Confirmation in Holy Scripture

Question: Can you prove from the Bible that confirmation is a sacrament?

Answer: 1. You will not find the word "confirmation" nor the word "sacrament" in the Bible.

2. But in the New Testament there is real evidence that: 1) The Apostles performed a rite distinct from baptism. 2) This rite gave special grace and the Holy Spirit especially for courage. 3) The rite comes from Jesus Christ as institutor.

3. Proof of these statements.

There are two clear passages in the Acts of the Apostles that give evidence for the three statements given above. They are: Acts 8, 16, where some Samaritans, already baptized by Philip the Deacon, undergo an imposition of hands by St. Peter and then receive the Holy Spirit in a special way; And Acts 19, 2-16, where a group of people in Ephesus are first baptized on orders from St. Paul, and then St. Paul lays his hands on the same people and they receive the Holy Spirit.

In both texts, it is clear the Apostles are the ones who must perform the laying on of hands. Philip the Deacon could not do it, nor could those who baptized the people at Ephesus perform the rite.

In both cases the rite is entirely distinct from baptism. What else the Apostles did besides impose hands is not recorded.

In both cases the rite results in a special manifestation of the outpouring of the Holy Spirit and this result is indicated as a direct effect of the rite performed.

In both cases the Apostles act as if they know that this rite, which results in such a glorious effect, comes from Christ and was commanded to be performed by Him. They are simply doing what He commissioned them to do.

In many other texts of the New Testament the sacramentality of that which we call confirmation today is indicated but we have chosen these two because they are so clear and because our answer must needs be short.

For further evidence the following texts might be read and studied: Acts 10, 38; Acts 8, 20 (where Philip baptizes the eunuch but does not confirm); Acts 9, 17; Acts 10, 44.

4. When the sacrament of confirmation was instituted by Christ, the Bible does not say.



Side Glances

By the Bystander

Something of a controversy is being carried on, even among Catholic scholars, on the question of whether prizefighting, as we have it today, is contrary to the principles of the natural law as expounded in Catholic manuals of morality. Father Francis Connell, C.S.S.R., dean of theology at Catholic University, set off the fireworks when he stated, some months ago, that "it is difficult to reconcile prizefighting, as we know it today, with Catholic principles of morality. For, undoubtedly, the purpose of the fighters is to deal each other severe blows, and if possible to score a 'knock-out'. That grave injuries frequently come to those who follow prizefighting as a career is well known from experience." Father Connell makes a distinction between professional prizefighting as we know it today, and the art of boxing. The latter he defines as "giving and parrying light blows without any intention of striking the opponent severely or inflicting injury," and permits this as a test of one's skill and as recreation and exercise.

The opponents of Father Connell's view argue that in professional prizefighting as it is carried on today, regulated by state laws, there is neither the intent nor the probability of one fighter inflicting serious injury on another. They take the view that prizefighting is still primarily and essentially a test of skill; that injuries that now and then result from it are indirect and accidental; that even the knock-out ordinarily means merely rendering an opponent unable, for a few minutes, to continue the bout. In short, for these moralists, prizefighting is merely a test of skill at giving and parrying blows which sometimes accidentally result in some harm being done to one of the participants.

As between these two views, with full respect for the reasoning of the other side, the bystander leans towards that which holds that there is something contrary to the natural law in professional boxing as it is practiced today. The key point on which the issue must be settled is that of the importance of the knock-out in present-day boxing. It is a basic principle of divine law that no one may seek to deprive himself or another of consciousness without a grave reason arising from some higher good to be attained by temporary unconsciousness. We do not think that there is any question here of a higher good to be attained by rendering an opponent unconscious in the boxing ring. Money, fame, etc., are not higher goods than the preservation of the body and the integrity of its chief powers. Therefore the question is: Does professional prizefighting encourage the knock-out in the sense of rendering a man temporarily unconscious without a grave reason?

To us there are many indications that the knock-out is a very important goal in modern prizefighting. The record of a fighter's knock-outs is played up just as strongly in the publicity preceding each of his fights, as the record of his victories with or without knock-outs. This is what is usually said: "He won twenty of his last twenty-two fights, eighteen by knock-out." It is true that if a fighter is not of the strong arm type who usually wins his matches by knock-out, his skill will be played up rather than his strength, but there is, as a rule, an undertone of regret that he is not what is often referred to as "the killer type." Moreover, the more complete and sudden were the knock-outs he achieved, the greater the interest that will be shown in him both by

The Liguorian

publicists and public. Jack Dempsey was one of the most popular prizefighters in history because he was "the Manassa Mauler," i.e., he mauled most of his opponents into unconsciousness. Joe Louis, "the Brown Bomber", was popular for the same reason, and the nickname "bomber" indicates how the public loved the dynamite in his hands. Gene Tunney, on the other hand, was not a very popular fighter because he was only a clever boxer and not a hard puncher. The unpopularity of the so-called long count in his first match with Dempsey proved that most people were on the side of the mauler.

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Another indication that the knock-out plays an important role in modern prizefighting is the tremendous upsurge of spectator interest when, during a bout, one fighter seems on the verge of knocking out another. At such moments thousands of people will rise to their feet and shout themselves hoarse in approbation of the man who has pummelled his opponent to a point where at any instant he may give him the coupe de grace. It is the same thirst for a knock-out that keeps thousands of spectators in their seats when one fighter is being badly outpointed in boxing by another. Some are hoping to see the loser polished off entirely; others, and perhaps more, are hoping to see the underdog rise up at some moment and knock his superior opponent unconscious to the floor. There is nothing undignified in the admission that most of us experience such emotions while witnessing a prizefight. The moral question is: Are they not born in our lower nature, and is it ethical to promote or participate in a sport in which rendering a man unconscious is a desirable goal?

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It is true that some argument can be raised from the fact that many fights are stopped before one of the contestants is really unconscious, in which case the winner is said to have scored a "technical knock-out." It is our impression, however, as

backed by everything said above, that technical knock-outs are not quite so much the goal of the fighters or the desire of the promoters and spectators as the one sudden devastating punch that sprawls the recipient on the floor, his senses bereft, at least for a time. That an unconscious fighter comes to in a few minutes, with rare exceptions, does not lessen the evil of trying to make him unconscious in the first place, although it is true that if knock-outs in prizefighting were truly accidental, the shortness of time that a man was unconscious would support the reasons for permitting the accident once in a while. However, if the essential purpose of professional boxing were to test skill at giving and parrying blows, with no intent to render another unconscious, this could be clearly and fully achieved by the use of boxing gloves that would make knock-outs all but impossible. Nobody seems interested in designing such gloves. Gloves are permitted by law that can knock an opponent out; the whole attitude of promoters and prizefighters centers around the desire to knock the opponent out; the desire of spectators is very much a desire to see somebody knocked out. That is why it is our opinion that the knock-out is too important to present-day boxing to be considered accidental.

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There is also the question of whether continuous prizefighting, even apart from the individual knock-outs that may be endured, results in permanent disabilities of mind or body or both. Many a former prizefighter has stated or written for publication that it does leave enduring evil effects. Many other former prizefighters cannot testify either way, because their very physical and mental condition testifies that they have been damaged. There are some who state that boxing is good, clean, wholesome sport; that it did no permanent harm to them; and that it builds up manliness, fair play, competitive spirit and other social and national good qualities. Insiders of the professional ring have told us, however, that profes-

sional boxing, as of today, also brings a youth into contact with some of the lowest elements in the nation, and that only a few boxers survive the evil influence of these contacts, even though physically and mentally they suffer no harm. For all these reasons we are inclined to agree with Father

Connell that "it is difficult to reconcile prize-fighting as we have it today with Catholic principles of morality." We remain open to conviction of the opposite view from anyone who can answer all the evidence we have given above.

Thoughts for the Shut-in

L. F. Hyland

On Spiritual Communion

One of the moments of great comfort and joy to a Catholic shut-in is that in which a priest comes to him to impart Holy Communion. In that moment the Son of God made man, in the sacramental form of bread that He has adopted, enters the very body of the sick person. He Who loves the sick most, comes to one of His beloved.

It is regrettable that circumstances make it difficult, and sometimes impossible, for sick people to receive Holy Communion as often as they would like. In Catholic hospitals Catholics should cherish the privilege that is usually theirs of receiving Communion every day. But those who are sick or confined in their homes often live in a large parish, where the priests have many duties besides the care of the sick, and where it is possible for the latter to receive Communion only once a month or once a week.

For such as these, much of the comfort of Holy Communion and not a few great graces, could be gleaned from the practice of making a formal spiritual Communion every day. In essence, this means specifically thinking of the presence of Christ before one; imaginatively welcoming Him into one's heart; praying to Him as if He were physically and sacramentally present there.

A definite time should be chosen for this daily practice. The best time would be that at which a Mass is being celebrated in the parish church. Moreover, when it is not impossible by reason of the physical condition of the shut-in, the practice should be linked up with the liturgy of the Mass. In fact the shut-in may join the priest in celebrating Mass by reciting all the prayers from an English Missal. Then, in the beautiful setting of the prayers before and after the Communion of the Mass, he may make his spiritual Communion.

If it would require too much exertion to say all the prayers of the Mass, at least those connected with the Communion of the priest and the faithful could be recited, and if the sick person himself could not read them, he could ask that they be read to him by someone else.

This practice would place a spiritual glow over each day of confinement. It would make resignation easy, and daily increase the love of God and spiritual well-being in the soul.



Catholic Anecdotes

Lesson from Bugs

For many years in the latter part of the nineteenth century Samuel Haldeman taught natural science at Pennsylvania University, and was considered an outstanding authority in his field.

When Professor Haldeman became a Catholic, it caused a sensation. When asked what had led him into the church, he invariably replied:

"Bugs!"

When pressed for an explanation of this strange answer, he went on:

"When I studied insects of all kinds, I found that no matter how small the insect was, he had one organism which controlled all his parts, and kept them working together. I thought that God, making so big a thing as His Church, would do as much. There is only one Church I found that had this single controlling organism. That is why I became a Catholic."

Battle Scars

St. Mechtilde, while at prayer one day, was thanking God for saving her from the temptations to which those in the world were exposed, especially those who preached the Word of God to the people. This saint had belonged to an illustrious and noble family before entering religion and Our Lord spoke thus to her:

"My daughter, you must have noticed, when your father's hounds came in from the chase, how they were all covered with mud, froth and brambles. Your mother would never have permitted them in the drawing room. Yet poodles were playing there. Which of them were

the better dogs? Which did the master of the house value most?"

Those who are serving God may get stained with sweat and mud, be tired and bruised in the fight, but they are, far dearer to Him than those who, neat and clean, have been sitting "all the day idle."

Sapphire Ciborium

There have been many women who have longed to be priests, among them St. Therese, the Little Flower. This recalls a tale of a poor Irish girl who was a daily communicant, always to be found visiting and comforting the sick and speaking to them of God.

Once, when a child, she had seen a beautiful cup, studded with rubies, at the Great House, called the Guest Cup, and had been so sad at not having one like it to give to the parish priest for the altar, that she saved all her meager earnings for thirty years to buy one. This sum was not enough even to replace the worn ciborium already in use, but the next morning after Communion, the girl rejoiced at "the grand cup with the beautiful blue stones."

Several years later, a noted convert visited the church, and commented on the "sapphire ciborium" which he had seen during Mass. The priest took him to visit the donor. They found her praying over an old man who had just returned to the sacraments an hour before he died.

"She brought him to God," said the priest. "A woman may not bring God to man, but she can be a ciborium."



Pointed Paragraphs

Bringing Death Close

There is great wisdom in the historic practice of the Catholic Church of dedicating the whole month of November to the suffering souls in purgatory. The purpose of this dedication is far wider than is sometimes realized even by Catholics.

First of all, it fixes their thoughts on their own dead, whom they loved in life, mourned at their passing, and then may have too easily forgotten. It reminds them that the separation between them and their dead is not impassable; that they can reach into the other world with their prayers, sacrifices and indulgences to soften their suffering in purgatory and sometimes to end their waiting to be admitted into heaven.

Secondly, it fixes their minds on the thought of their own death. Every death of a friend or relative, witnessed, remembered and recalled, is a reminder to the living that their turn will come. In all the black Requiem Masses of November, in all the repetitions of the Church's prayers for the dead, in every visit to the cemetery and every recalling of the names of their dead, Catholics should recognize the salutary reminder of the certainty of their own future death, at which time their eternal fate will be decided according to the deeds of their lives.

Thirdly, November fixes the Catholic mind on the thought of the supreme joy of a good death. A good death is one in which the soul of the dying person is safe from God's condemnation. The suffering souls in purgatory had such a death. They know they cannot lose heaven and God forever. The

thought of the sense of security that is now theirs, even in the midst of the suffering by which they are still atoning for small sins, is bound to make the living aspire more earnestly, work more seriously, and sacrifice more cheerfully, to attain the same security of heaven for themselves.

November is therefore the month to be used for bringing death close to one. It is the time for fulfilling the inspired command of God: "Remember thy last end and thou shalt never sin."

How to be Thankful

There are circumstances under which it is impossible to practice the virtue of gratitude, and under which a thanksgiving day, such as is traditional in America during the month of November, is a crude mockery.

If a man believes that the world in which he lives is the result of chance, that current events are under nobody's control, that he himself is a puny accident in the universe, and subject to other accidents, he is a fool if he permits either the emotion or the intention of gratitude to have any place in his being.

If a man believes, as many so-called wise men teach, that his parents, his friends, his teachers, his associates, are influenced in all their actions solely by the chemical constitution of their bodies, or by their heredity or their environment or their glands, there is no sense in any expression of gratitude. There would be just as much sense in walking up to a tree and thanking it for its apples or its shade.

If a person believes that he has no

destiny in the world other than to suffer cold and heat, unsatisfied hunger and thirst, sickness and old age, wars and depressions, and then to die and be extinct, there is nothing in human life worth being grateful for.

Gratitude belongs to the human heart only on three conditions. Anyone for whom these conditions are void should not make a hypocrite of himself by celebrating a thanksgiving day. The conditions are:

1. That there is a Creator Who is also a Father to all human beings, Who is free, infinitely loving and merciful, wise and all-powerful, who gives to men and takes away, always with a reason related to their happiness. To Him gratitude is always due.

2. That all human beings created by God have been endowed with freedom; that their good works, their service and kindness to other human beings are often the result of their free choice, and that for all the freely executed deeds of charity others have done for one, gratitude is due.

3. That every human being has been created, not for a paradise in this world, but for a heaven in the next; that God may permit poverty, sickness, wars, fatal accidents and catastrophes in this world, but that He never deprives anyone of anything that is needed to save his soul. For the assurance of heaven and the means to obtain it, gratitude is always due.

These truths are essential to Thanksgiving Day. Don't celebrate without having them in mind.

For and Against

The Christian Century, which calls itself an undenominational journal of religion, sometimes has a hard time reconciling its traditional suspicions of the Catholic Church with its admiration for the effectiveness of her spiritual mission

for mankind. *The Wanderer* calls attention to this conflict of reactions as manifest in recent issues of the *Century*.

On the one hand, the editors published an article some time ago by a Mr. John R. Scotford in which he states that "the Catholic Church is essentially right in her contention that ideally there should be just one Church." He even states that Protestantism must somehow do for its people what the Catholic Church does for its members by offering them the Sacrifice of the Mass. His glowing tribute to the Mass in Catholic worship is worth quoting:

"The real genius of the Roman Catholic Church is her ability to make God real to the best and the least of the human race. There are listless worshippers before her altars, and celebrations of the Mass which are quite perfunctory, yet the divine glow is present in enough hearts with sufficient frequency to make the Roman Mass the most successful religious service known to man. The hush which comes over most congregations when the consecrated host is elevated is not a matter of theatrical effects cleverly arranged; something is really happening in the hearts of many of the people. As a Protestant untrained in Catholic worship, the writer can testify that there have been repeated occasions when the Mass was for him a channel of divine grace. The power of the Mass is a fact which Protestants cannot escape; it must be faced."

On the other hand, the same *Christian Century* also carried an article last summer in which Catholics were characterized as a "national menace," chiefly because of their unwillingness to abandon their Catholic schools. "Catholics cannot," said the author of this article, "be good citizens of the Republic until they have abandoned their peculiar religious associations." The chief of these denounced "religious associa-

tions" is, for the author, the Catholic school. All children, he says, should have a common education; they should be reduced to a common pattern by being educated in the public schools.

This is not primarily a Protestant idea, but a Masonic idea. The Freemasons, especially of the Scottish rite, have made the suppression of the Catholic schools one of their chief goals for decades. Paul Blanshard, once a Socialist who advocated overthrow of the American political system by force if this could not be achieved by votes, who, though he was once a minister, now appears to have no religion, is the current champion of suppression of Catholic schools. *The Christian Century* has peculiar associations itself.

But it is also torn within itself. Catholics have many things that Protestants need, it says. But away with the Catholic schools, where Catholics receive the enviable blessings of their religion. Again, the *Christian Century* gives evidence that "it is hard to kick against the goad."

Tycoons Out of Tipping

We used to think that we were performing a nice little good deed, whenever we laid down a dime or a quarter in front of a hat-check girl to retrieve our hat and coat after giving a speech in a banquet hall, hotel or auditorium. We had a picture of the girl in the booth supporting an aged mother, or filling up a hope chest in preparation for marriage, and of our dime or our quarter uniting with those of other hat-retrievers to make her lot more easy. In our

naiveté, we never doubted that the cash we laid down was all hers.

It was a rude shock therefore, to learn from an article in the *New Yorker* that the hat-check girl is usually no more than a front for some big tycoon in the background, who collects all the tips that are given and doles out a salary to her. At least this is true in New York City, and since the big city sets the pace, it is probably true of most other large cities too.

It works like this: A man of capital goes around to the owners of large hotels, nightclubs, theatres, etc., where patrons want to get rid of their hats and overcoats for a period of time. He lays cash on the line for the right to operate a hat-check booth. He hires girls, the prettier the better, to smile sweetly at the customers and to loosen up their generosity as they come looking for the wraps they have left behind. He also hires a few "spotters", to see that none of the girls get the foolish idea that the tips are theirs. And of course he needs collectors to help him gather in the "take".

In New York City the biggest operator of this handy way of making a living is a millionaire. Now we know why the famous, long dead New York columnist, O. O. McIntyre, used to come out periodically against the custom of tipping. He probably knew the background better than we do. The whole process is merely a step or two beyond that of the man who puts on dark glasses feigning blindness, and holds out a cup for charity. Some of these, too, have become millionaires.

For Eye Trouble

An attack on the Catholic church written in the seventeenth century by Sir Humphrey Lind was answered by a Jesuit with a book having the following intriguing title: "A pair of Spectacles for Sir Humphrey Lind."



Liguoriana



EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by J. Schaefer

VICTORIES OF THE MARTYRS

November 22: Sts. Cecilia, Valerian, Tiburtius and Maximus:

St. Cecilia, virgin and martyr, has always been greatly honored in the Church of God. As early as the fourth century a church was dedicated to her honor in Rome, and her name is given honorable mention even in the Canon of the Mass. Her body, lost for centuries, was rediscovered in 1599 in a case of cypress wood, within a marble sarcophagus, together with some linen cloths, steeped in her blood. This case was placed by Pope Clement VIII in another precious one of silver, where it still remains.

According to the most generally accepted opinion our Saint was born at Rome about the beginning of the third century, a descendant of an ancient Roman family. She professed the Christian faith from her childhood, though it is not certain whether her parents were Christians or not. Because of her extraordinary natural talents, her hand was sought by many wealthy and noble Roman youths, but she invariably declined their offers, as she had dedicated herself entirely to Jesus Christ, and resolved that He should be her only Spouse. It is said that she took great delight in playing musical instruments, singing the praises of the Lord to their accompaniment.

Her parents, however, resolved to give her in marriage to a noble youth named Valerian. But Cecilia did not lose her courage, fasting rigorously during the three days preceding her marriage, and wearing a rough sackcloth which she never afterwards took off. She accompanied her penances with continual prayer, beseeching the Lord never

to permit her to lose the virginity which she had consecrated to Him. Her prayer was heard in an extraordinary manner. Her guardian angel appeared to her, and assured her that Valerian, though destined to be her spouse, would never offend her. With this assurance she consented to the marriage.

On the night following the celebration of this ceremony, Cecilia informed Valerian of her promise of virginity, and of the angel's promise of protection. Fearful, Valerian promised never to touch her, and said that he, too, would believe in Jesus Christ if he were permitted to behold the angel. Overjoyed at this announcement, Cecilia told him that he could not expect such a favor without being baptized. She, therefore, directed him to St. Urban, who was concealed in the catacombs, and after Valerian had received the necessary instructions, he was baptized by the holy pontiff. Upon his return home, Valerian found Cecilia at prayer, the angel at her side, both surrounded by rays of heavenly splendor. When he had recovered from the vision, Valerian determined to do all in his power to induce his brother, Tiburtius, also to embrace the Christian faith. Cecilia demonstrated the truth of the Christian religion to Tiburtius, and while she spoke the grace of God touched his heart and he, too, was instructed and baptized by St. Urban.

The two brothers now set about to relieve the sufferings of the poor, console the confessors of the faith, and bury the bodies of the martyrs. Such zeal, however, could not go unnoticed. Almachius, prefect of Rome, and mortal

enemy of the Christians, summoned them to his presence and rebuked them for being so foolish. Their answer was, in turn, a rebuke to the prefect: "It is foolish, sir, to worship a statue of stone or of wood, instead of the true God, and to prefer a life that lasts but a few days to one of eternal beatitude. Up to now we, too, have been foolish, but now we are determined to be wiser. And should you, Almachius, continue to worship false gods, you shall lament your folly after death, when there will be no remedy for your eternal ruin."

Enraged at this admonition, Almachius had the brothers scourged so cruelly that they nearly expired under the torture. They did not cease, however, to thank Jesus Christ for having made them worthy to shed their blood for His sake. The prefect, then, commanded that they be led to the temple of Jupiter, and should they refuse to sacrifice, to be put to death immediately. The execution of this command was entrusted to an officer named Maximus. Little did Almachius dream of the chain of conversions to the Christian faith which was to result from this command, and from the influence of a Christian virgin.

Maximus was astounded at the joy with which the brothers received their sentence. And when he inquired of them the cause of their joy, they explained to him as best they could the nature of eternal life. The officer was so moved at their words that he, too, resolved: "I also will be a Christian". The execution of the sentence upon the two brothers was thus deferred until the following day. During the night Maximus was instructed and received baptism in the presence of Cecilia, who spoke most encouragingly of the glories of martyrdom. On the following day the brothers were beheaded, and Maximus beheld their souls, like two bright stars, sur-

rounded by angels, ascending into heaven. Weeping with joy, he exclaimed: "O, ye blessed servants of the true God! Who can comprehend your glory as I see it? As I also am a Christian, why can I not enjoy the same blessed lot?" When the prefect was informed of the conversion of his officer, he ordered him to be beaten with rods. The order was so cruelly executed that the saint expired during the torture.

Sts. Valerian and Tiburtius had left all their property to Cecilia; and she, foreseeing that her death was not far distant, sold all and distributed the proceeds to the poor. Almachius soon discovered that she too was a Christian, and had her arrested. When she was being led away to prison, a crowd of on-lookers wept to see a young lady of noble birth and extraordinary beauty about to be condemned to death. Many of them, accordingly, besought her to abandon her belief in Jesus Christ. The Saint, however, reversed the tables upon her would be converters. Filled with holy zeal, she showed to the crowd of pagans how happy is the lot of those who believe in the true God, and forego all worldly happiness in the hope of an eternal recompense. Having spoken for some time, she asked them if they believed what she said; and they answered: "Yes, we believe and wish to become Christians." This discourse of Cecilia was followed by the conversion of four hundred persons, who were baptized by St. Urban, the greater number of whom laid down their lives for Jesus Christ.

This glorious conquest of souls which she had made filled Cecilia with holy joy as she proceeded to prison. When she was brought before Almachius, he was so enraptured with her beauty and her eloquence that he was, at first, inclined to dismiss her without any further punishment. But, upon being in-

The Liguorian

formed that great numbers had been converted through her, he endeavored to frighten her by threats of death should she refuse to obey his commands. Cecilia, however, replied: "You do, indeed, condemn us to death; but, instead of the wretched existence which we thus lose, our God grants us a life of everlasting happiness. How, then, can you wonder that Christians have so little fear of death? You adore a statue of stone formed by a sculptor's chisel, or an image made from a block that has grown in the forest. These are your gods! But the Christians, on the other hand, adore one only God, the Creator of all things, and for so doing you condemn them to die! And why? Because they will not commit acts of impiety!" Infuriated at these words, Almachius once more commanded her to obey the edicts of the emperor; but when Cecilia refused he sent her back to prison.

Fearing that the public execution of such a person might cause an uprising,

he ordered that she should be shut up in an oven and suffocated. When this, however, failed to produce the desired effect, an executioner was sent to cut off her head. The law, in such a case, permitted only three strokes. These the executioner gave with all his might, but, failing in his attempts, left her still alive, though weltering in her own blood. Cecilia prayed to the Lord that she might survive for three days that she might strengthen the faith of those whom she had converted. During this entire period zealous neophytes visited her constantly and became thoroughly confirmed in their faith by the exhortations of St. Cecilia. At the expiration of the three days she calmly rendered her soul to God, and went to receive the reward of so many heroic actions, on the 22nd of November, in the year 232.

St. Urban, who assisted at her death, had her body buried in the cemetery of Calixtus, and formed her house into a church, which he himself dedicated.

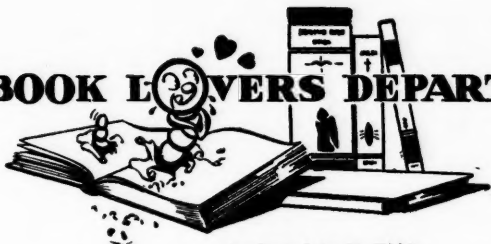
Master Plan

Let those who believe Communism is not a threat, that it cannot overrun countries such as ours, listen to the words of the traitorous Czecho-Slovak Minister of Church Affairs, Zdenek Fierlinger, quoted recently in the *Sign*:

"The Catholic Church must be liquidated before spring, 1953. This does not mean that there will be no believers left, but by that time the Church organization and basic structure must be completely split up, the Church without influence and without ties to Rome, and all the priests separated from the hierarchy . . . Eventually people will be forbidden to go to Church."

Likewise, from the *Ave Maria* we learn that Czecho-Slovakia Communists have attracted about 800 young men to enroll in two *government-controlled* seminaries by promising them a fat living. Perhaps this is one reason why President Truman in his declaration of a national emergency said: "The triumph of Communism would deprive Americans of 'the freedom of worshiping as they severally choose'."

BOOK LOVERS DEPARTMENT



Conducted by T. Tobin

CATHOLIC AUTHOR OF THE MONTH Masie Ward 1889

I Life:

Masie Ward was born on the Isle of Wight, England, on January 4th, 1889, the daughter of a famous Catholic family. Her father, Wilfrid, was the author of the standard biography of Cardinal Newman, and her mother, Josephine, was one of the pioneer Catholic novelists. Miss Ward was educated by the Mary Ward nuns and by private tutors. As secretary to her father she had the opportunity to meet all the leaders in the English Catholic revival. During World War I Masie Ward served as a Red Cross nurse. She was very active in the Catholic Evidence Guild and often lectured in Hyde Park. In 1926 she married the young Australian, Frank J. Sheed, and their interest in Catholic literature led them to establish the publishing house of Sheed and Ward in the same year they were married. An American branch of Sheed and Ward was founded in 1933. Their firm has been one of the leaders in Catholic literature by introducing to the American public important European writers, and by encouraging new authors to enter the field of Catholic letters. In 1940, Mrs. Sheed and their two children took up permanent residency in the United States. Mrs. Sheed has lectured in many different places in the United States and is a learned and militant Catholic worker. She is a member of the Gallery of Living Catholic Authors.

II Writings:

It was only natural that Masie Ward, with her background and talent, would take up her pen in the cause of the defense and extension of the Faith. From her pen have

come four biographies: *St. Bernadino*, *Father Maturin*, *Gilbert Keith Chesterton* and *Young Mr. Newman*. Her life of Chesterton is a complete and scholarly portrait of the lovable genius. *This Burning Heat* is a series of letters from persons who were suffering under the German Blitz of London. *The Splendor of the Rosary* is a series of meditations on the mysteries of the rosary. *The Catholic Evidence Training Outlines*, which were prepared for the assistance of street preachers, is perhaps the best presentation of the field of Catholic Apologetics. In her book, *France Pagan?*, Mrs. Sheed refutes those who maintain that France has become completely de-Christianized.

III The Book:

It is difficult to make a choice of one of Masie Ward's books, but the field narrows down to one of the three that chronicle the history of English Catholicism, *The Wilfrid Wards* and *the Transition*, *Insurrection Vs. Resurrection*, and *Gilbert Keith Chesterton*. We will select the first two books which give the story of the emergence of English Catholics from the narrow "siege mentality" of those who have been away from public life for centuries into the fullness of public life. In the second Book there is told the interesting story of the conflict within the Church between Modernism and the traditional Catholic doctrine. This story is reported in its fullness and in a way that captures the attention of the reader. American Catholics, whose Catholic revival has taken its beginning and tone from that of their fellow-Catholics in England, will learn the background of modern Catholic activity.

NOVEMBER BOOK REVIEWS

Three Novels

Fire in the Rain. By Rev. William J. Doty.
212 pp. Milwaukee: Bruce Publishing Co.
\$2.75.

Starset and Sunrise. By Nicholas Sandys.
New York: Sheed and Ward. \$2.50.

Fear at my Heart. By Mary Harris. 214 pp.
New York: Sheed and Ward. \$2.50.

In recent years Catholic writers have turned to the novel as a great medium of expression, and there is a noticeable trend away from the sugary piety of earlier Catholic novels. The three novels reviewed here are more true to life than their predecessors, although they are by no means great novels.

Fire in the Rain is the story of the psychological and spiritual growth of a young priest who is serving as an assistant pastor in an American parish. Father Roy Cartwright is a zealous young priest, much given to introspection, who is not satisfied with mediocrity in his personal and apostolic life. In an effort to revitalize his parish he establishes a Catholic Action cell among the working men. A certain measure of success crowns his labors until the Bishop promotes him to an administrative position in the diocese. The character of the zealous priest is well drawn. Priests will find entertaining and elevating reading in this first novel by Father Doty.

Starset and Sunrise is an unusual fictional autobiography of the rise of a young English actress. Marjorie Chatham is in every sense of the word a juvenile delinquent who is sent to a house of protection conducted by the Sisters. Too familiar with evil from her youth, she is a constant problem to the nuns, and is involved in several escapades at the convent. Possessed by a burning desire to become an actress, she stops at nothing to attain her goal. Finally when she has arrived in America as a star, Marjorie suddenly changes her life because of a role in a play about the Little Flower. Mr. Sandys allows Marjorie to tell her own story in a rambling and ungrammatical

style that is sometimes exasperating to the reader. The contents are too advanced for the immature reader. *Starset and Sunrise* is the tale of a young girl who has become very callous and cynical in her quest of stardom, but who changes her entire pattern of life through her contact with the life of the Little Flower. This is an interesting novel that mature readers will enjoy.

The last book, *Fear at my Heart*, is the psychological study of a lonely young English girl, Anthea Rendall. Her doctor-mother and professor-father are much too concerned with their work to have much time for their daughter. The girl is basically unhappy and has glimpses of true happiness in the religious faith and charity of an Irish housekeeper, who is finally dismissed by her parents because of the religious influence on Anthea. This is a slight story that records the joys and sorrows of a young pagan in search of happiness.

Sermon Aids

Sermon Matter from St. Thomas Aquinas.
Advent to Easter. By Very Rev. C. J. Callan, O. P. 311pp. St. Louis: B. Herder Co. \$5.00.

Short Sermons on the Gospels. By Rev. P. Seeboeck, O. F. M. 287 pp. New York: Frederick Pustet Co. \$2.50.

The Curé of Ars to His People. 139 pp. St. Meinrad, Indiana: Grail Press. \$1.00.

These three books are among the recent ones issued for the guidance of the busy parish priest who has to preach to the same audience year after year.

Father Callan has collected commentaries on the Sunday Epistles and Gospels from the various works of St. Thomas. Rightly does he insist on solid doctrine as the basis of all preaching, and from no other author could more solid doctrine be gathered. The explanations of the Epistles that often are difficult to understand and still more difficult to explain to the people will be of great assistance to the preacher. This is one of the

better sermon books.

E. Leahy has translated *Short Sermons on the Gospels* from the original German. Three or four pages are devoted to each Sunday of the year. The second part of the volume contains sermons for the principal feasts of Our Lord and Our Lady and five feasts of the Saints. There is nothing remarkable about this book, but busy priests might find some stimulation for their sermons at the Sunday Masses. The use of old fashioned cuts detracts from the format of the book.

One of the great catechists of modern times has been the Curé of Ars. His influence over his listeners came not so much from what he said, but from his saintly life that gave meaning to everything that fell from his lips. *The Curé of Ars to His People* presents the simple yet ardent lessons from the catechism that St. John Vianney gave to his people. All those who have the care of the religious instruction of the young will profit from the words of the Curé of Ars.

Your Young Assistant

Everybody Calls Me Father. By Father X. 180pp. New York: Sheed and Ward. \$2.25.

The incidents in the busy day of a pastor have been given literary form by Father Leo Trese in his first book, *Vessels of Clay*. The first few years in the life of a young assistant pastor in a busy parish are deftly sketched by Father X in the present volume. From his greeting by young Jimmy Smith with a ball and glove at his first appearance at the parish rectory until his transfer to another parish Father X records the high points of his work. In this short book we meet the pastor who tries to circumvent government regulations against building a new church by gradually gathering all the necessary materials in the hope that he will be allowed to build so that the materials will not be damaged. We also become acquainted with the Smith family: an alcoholic father who doesn't support his

family too well; the patient and charitable wife and mother; Jimmy who came close to becoming a juvenile delinquent; and Janet, a social worker filled with the real spirit of Christian charity. There is also the group of zealous Catholic laymen who clean up the magazine rack in the corner drug store.

But the mere enumeration of the contents of the book might very easily leave the impression that *Everybody Calls Me Father* is a dull and ponderous book. Quite the contrary! Father X, who conceals his real identity because he is writing about real people, has a light, deft touch that enlivens his writings. Although the sketches are shorter, this book can take its place with *The Old Parish* by Doran Hurley as a humorous yet serious sketch of an American parish. You will easily recognize your own assistant pastor as Father X.

The Mass

Behind the Mass. By Rev. Albert J. Shamon. 111pp. Rochester, N. Y.: Christopher Press, Inc. \$2.50.

In his preface the author justifies the appearance of this book after so many have been written on the Mass. "This book offers a fresh approach; it is not so much a study of the Mass as a study about the Mass, a study around it. It is an attempt to 'get behind' the Mass; to see it in relation to the Church year, to see what it is, why it is celebrated, and how it came to be celebrated as it is today." The place of the Mass in the Church year and the historical development of the Mass are the principal topics treated. Charts and graphs add to the clarity of presentation. *Behind the Mass* is a popularly written book that will help those who read it to understand and value the Mass.

Jean Charlot

Dance of Death. 50 Drawings and Captions. By Jean Charlot. New York: Sheed and Ward. \$2.00.

In the ages of Faith people were more natural in their acceptance of the reality of death. With these drawings and captions Jean Charlot captures the spirit of those days. Death is seen as snatching the King, the nudist, the doctor, the housewife, the artist, the undertaker, the scientist and many others from the midst of their work. The captions have the fine irony of one who realizes that death comes like a thief in the night. The last drawing of the risen Christ who triumphed over death shows the true view of death. These sketches are well done and should teach readers not to be too surprised when the *Dance of Death* invites them to participate.

The Catholic Theatre

Behind the Masque. By Urban Nagle, O.P. 309 pp. New York: Declan X. McMullen Co. \$3.50.

Nineteen years ago a young Dominican priest, Father Urban Nagle, founded the Blackfriars' Guild as an experiment in the Catholic Theatre. *Behind the Masque* is the personal remembrances of these years of joy and sorrow. As a young novice he was called upon to write a play on the traditional Christmas theme and his hand has been in

the theatre ever since. After many trials Blackfriars established a small theatre on Broadway and has been producing plays that have won both the favorable and unfavorable attention of the critics. Father Nagle has written many of the plays that were presented by the Blackfriars Guild. *Behind the Masque* is a well written story in a lighter vein that shows what has been accomplished in the Catholic theatre movement.

Conferences For Religious

The Convent Mirror. By Very Rev. Frederick T. Hoeger, C.S. Sp. 246 pp. New York: Frederick Pustet Co. \$3.00.

The author of *A Tryst With the Holy Trinity* has written another book for religious, *The Convent Mirror*. In these conferences Father Hoeger holds a mirror to the Religious that shows spiritual blemishes that might develop into spiritual cancer. Despite this intention the book is still a positive presentation of the virtues that should adorn the soul of a Religious. The practical points reflect the author's long experience in the direction of others, and the personal style adds to the attraction of *The Convent Mirror*.

BOOKS RECEIVED FOR REVIEW

AVA MARIA PRESS: *The Wisdom of Sorrow.* By Ricardo Leon.

BRUCE PUBLISHING COMPANY: *St. Claire of Assisi.* By Nesta De Robeck.

BRUCE PUBLISHING COMPANY: *Nothing ever Happens to Me!* By Neil Boyton, S. J.

CATHOLIC UNIVERSITY OF AMERICA PRESS: *Fear and Hope According to Saint Alphonsus Liguori.* By The Reverend Clayton Kramer, C.S.S.R.

GRAIL PUBLICATION: *The Family Rosary for Children.* By Urban Paul Martin.

GRAIL PUBLICATION: *Watchwords of the Saints.* By Christopher O'Brien.

B. HERDER BOOK CO.: *The Nature of Law.* By Thomas E. Davitt, S.J.

B. HERDER BOOK CO.: *The Theology of Religious Vocation.* By Edward Farrell, O.P.

ST. ALPHONSUS BOOKSHOP: *The Saint Called Good.* By Eugene Lefebvre, C. S.S.R.

SHEED AND WARD: *Unless Some Man Show Me.* By Alexander Jones.

SHEED AND WARD: *One and Holy.* By Karl Adam.

SHEED AND WARD: *Advent.* By Jean Danielou.

SHEED AND WARD: *Stimuli.* By Ronald Knox.

TEMPLEGATE: *Praying While You Work.* By Hubert von Zeller, O.S.B.

The Liguorian

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University
of Scranton, Scranton, Pa.

I. *Suitable for Family reading:*

Venture in the East — Lancaster
This Is War — Engelbert
Joy Street — Keyes
Rain on the Wind — Macken
Kon-Tiki — Heyerdahl
Profile of Youth — Daly
The Mohawk Ladder — Gerson
The Seventeen Reader — Ivens
Insurrection — O'Flaherty
High Horizons — Taylor
The Covenant — Kossack
The Family of God — McCarron
Crime in America — Kefauver
An Island Summer — Teller
The Roosevelt Treasury — Rosenau
Case of the Fiery Fingers — Gardner
O, the Brave Music — Smith
Behind the Masque — Nagle
The Sea Around Us — Carson
Fabiola — Wiseman

II. *Suitable for adults only:*

A. *Because of advanced style and contents:*

The High Calling — Street
A Certain Widow — Devers
A Woman Called Fancy — Yerby
I Had to Know — Baker
Three to Get Married — Sheen
Island Interlude — Koch
No Woman's Country — Langley
Compound Fractured French — Pearson
A Soldier's Story — Bradley
The Innocent Eve — Nathan
We Barrymores — Barrymore
Watch Out for the Weather — Berke
A Few Buttons Missing — Fisher
Mary Garden's Story — Garden
Circus Doctor — Henderson
World So Wise — Lewis
Trio — Maugham
Lucy Carmichael — Kennedy
Night at the Vulcan — Marsh
The Iron Mistress — Wellman
The Soviet Slave Empire — Herling

B. *Because of immoral incidents which do not invalidate the book as a whole:*

The Big Sky — Guthrie
The Ragged Ones — Davis
Festival — Priestly
Morning Journey — Hilton
Washington Confidential — Lait
Desperate Moment — Albrand
The Weight of the Cross — Bowen
April Snow — Budd
The Rose and the Flame — Lauritzen
The Watch — Levi
Beyond Infinity — Carr
Far Boundaries — Derleth
Adventures in Tomorrow — Crossen
Dizzy — Smith
Powder Mission — Stover
Day of Reckoning — Garden
The Cruel Sea — Monsarrat
Seeds of Life — Taine

III. *Suitable for only the discriminating reader:*

God's Men — Buck
The Island in Time — Pawel
The Morning Watch — Agee
Viper in the Fist — Bazin
God So Loved the World — Goudge
One Woman's Fight — McCollum
The Return from Babel — Spring
The Family Kingdom — Taylor
His Eye is on the Sparrow — Waters
The Catcher in the Rye — Salinger
The Slave Ship — Werner

IV. *Not recommended to any reader:*

The Scandalous Mrs. Blackford — Kane
From Here to Eternity — Jones
Portrait of Isabella — Corbett
This is the Hour — Feuchtwanger
A Mouse is Born — Loos
New York, 22 — Chase
The Conquest of Happiness — Russell
The Clocktower — McDonnell
Man and God — Gollancz
The Captain — Thacker
The Golden Road — Bourne



Lucid Intervals

He disliked having his photograph taken, but one day a thought struck him and he agreed to his wife's request that he should face the camera.

The proofs came back. When his wife saw them she exclaimed, "Oh Arthur, you've only one button on your coat!"

"Thank goodness you've noticed it at last. That's why I had the photo taken."

A Missouri school teacher offered a prize for the best "short short action story." Winner was a Negro lad with a bent for poetry:

"A mule in the barnyard—lazy and slick;
A boy with a pin on the end of a stick.
Boy slips behind him as still as a mouse:
Crepe on the door of the little boy's house."

Old Boston society was well known for its dislike of vulgar publicity. One newspaper however, the Boston Evening Transcript, was held in such high esteem that its representatives were welcome in even the most blue-blooded of Back Bay homes.

An illustration of the paper's prestige was given when the dignified butler of a crusty old Bostonian entered the drawing room one day and announced: "Sir, there are several reporters and a gentleman from the *Transcript* to see you."

A timid, mousey little man tapped on the arm of the formidable gent who had been sitting next to him at the theatre.

"I don't suppose you chance to be Hector Periwinkle of Hartsdale, New York?" he hazarded.

"No, I don't," said the f.g. "What's it to you?"

"Just this, sir," squeaked Mousey. "I am—and that's his umbrella you're taking."

On the way home the mother inquired. "Darling, why did you say you are a little boy?"

"Well," said the daughter disgustedly. "when anyone asks me a dumb question, I give a dumb answer."

A physician habitually late and always in a hurry left his office behind schedule the other day to attend the funeral of a friend. Seeing that he was just barely going to make it, he jumped into his car and tore down the street, only to be stopped by a policeman.

Agitatedly the doctor pleaded, "Please don't delay me, officer—I'm on my way to a funeral."

Replied the officer, "It may be. It may very well be!"

The day after Clancy hit New York from County Cork, his brother took him over to see the Central Park Zoo. "Was ye after likin' the menagerie?" asked his sister-in-law, when he got back to the flat.

"The menagerie was wonderful and delightful," said Clancy, "but I couldn't stand the animals."

Visiting Doctor: How is it, Sambo, that you and your large family keep so healthy?

Sambo: Well, suh, 'Ah tell you: we've done bought one of dose sanitary drinkin' cups, an' we all drink outen it.

There's a lady in Kalamazoo
Who bites all her oysters in two;

She has a misgiving,
Should any be living,
They'd raise such a hullabaloo.

FOR CHRISTMAS SHOPPERS

We are ordering 2000 extra copies of the December issue of The Liguorian (with many Christmas articles and stories) to take care of the estimated number of new readers who will receive it, and the promise of 11 more issues, as a present this Christmas.

Maybe we have ordered too many, maybe too few. There is yet a little time in which to increase or decrease the order. Whatever we do is up to you who read this. It is only November, but you'll be happy and we'll be happy if you do this part of your Christmas shopping now. One year's gift is \$2.00; a three year gift or three one-year gifts are \$5.00.

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